much, when I ſay, that ſuperior good-breeding, inſinuating manners, and genteel addreſs, are half your buſineſs. Your Knowledge will ha e but very little influence upon the mind, if your Manners prejudice the heart againſt you; but, on the other hand, how eaſily will you *dupe* the underſtanding, where you have firſt engaged the heart! and hearts are, by no means, to be gained by that mere common civility which every body practiſes. Bowing again to thoſe who bow to you, anſwering drily thoſe who ſpeak to you, and ſaying nothing offenſive to any body, is ſuch negative good-breeding, that it is only not being a brute; as it would be but a very poor commendation of any man's cleanlineſs, to ſay, that he did not ſtink. It is an active, chearful, officious, ſeducing good-breeding, that muſt gain you the good-will and firſt ſentiments of the men, and the affections of the women. You muſt carefully watch and attend to their paſſions, their taſtes, their little humours and weakneſſes, and *aller au devant*. You muſt do it, at the ſame time, with alacrity and *empreſſement*, and not as if you graciouſly condeſcended to humour their weakneſſes.

For inſtance; ſuppoſe you invited any body to dine or ſup with you, you ought to recollect if you had obſerved that they had any favourite diſh, and take care to provide it for them, and, when it came, you ſhould ſay, *You ſeemed to me, at ſuch and ſuch a place, to give this diſh a preference, and therefore I ordered it: this is the wine that I obſerved you like, and therefore I procured ſome.* The more trifling

theſe

theſe things are, the more they prove your attention for the perſon, and are conſequently the more engaging. Conſult your own breaſt, and recollect how theſe little attentions, when ſhown you by others, flatter that degree of ſelf-love and vanity, from which no man living is free. Reflect how they incline and attract you to that perſon, and how you are propitiated afterwards to all which that perſon ſays or does. The ſame cauſes will have the ſame effects in your favour. Women, in a great degree, eſtabliſh or deſtroy every man's reputation of good-breeding; you muſt, therefore, in a manner, overwhelm them with theſe attentions: they are uſed to them, they expect them, and, to do them juſtice, they commonly requite them. You muſt be ſedulous, and rather over-officious than under, in procuring them their coaches, their chairs, their conveniences, in publick places: not ſee what you ſhould not ſee; and rather aſſiſt, where you cannot help ſeeing. Opportunities of ſhowing theſe attentions preſent themſelves perpetually; but, if they do not, make them. As Ovid adviſes his Lover, when he ſits in the *Circus*, near his miſtreſs, to wipe the duſt off her neck, even if there be none; *Si nullus, tamen excute nullum.* Your converſation with women ſhould always be reſpectful; but, at the ſame time, *enjoué*, and always addreſſed to their vanity. Every thing you ſay or do ſhould convince them of the regard you have (whether you have it or not) for their beauty, their wit, or their merit. Men have poſſibly as much vanity

as

as women, though of another kind; and both art and good-breeding require, that, inſtead of mortifying, you ſhould pleaſe and flatter it, by words, and looks of approbation. Suppoſe (which is by no means improbable) that, at your return to England, I ſhould place you near the perſon of ſome one of the Royal Family; in that ſituation, good-breeding, engaging addreſs, adorned with all the graces that dwell at Courts, would very probably make you a Favourite, and, from a Favourite, a Miniſter; but all the knowledge and learning in the world, without them, never would. The penetration of Princes ſeldom goes deeper than the ſurface. It is the exterior that always engages their hearts; and I would never adviſe you to give yourſelf much trouble about their underſtandings. Princes in general (I mean thoſe *Porphyrogenets* who are born and bred in purple) are about the pitch of women; bred up like them, and are to be addreſſed and gained in the ſame manner. They always ſee, they ſeldom weigh. Your luſtre, not your ſolidity, muſt take them; your inſide will afterwards ſupport and ſecure what your outſide has acquired. With weak people (and they undoubtedly are three parts in four of mankind), good-breeding, addreſs, and manners, are every thing; they can go no deeper: but let me aſſure you, that they are a great deal even with people of the beſt underſtandings. Where the eyes are not pleaſed, and the heart is not flattered, the mind will be apt to ſtand out. Be this right or wrong, I confeſs, I am ſo made myſelf. Awkwardneſs

neſs and ill-breeding ſhock me to that degree, that, where I meet with them, I cannot find in my heart to enquire into the intrinſic merit of that perſon: I haſtily decide in myſelf, that he can have none; and am not ſure, I ſhould not even be ſorry to know that he had any. I often paint you in my imagination, in your preſent *lontananza*; and, while I view you in the light of antient and modern learning, uſeful and ornamental knowledge, I am charmed with the proſpect; but, when I view you in another light, and repreſent you awkward, ungraceful, ill-bred, with vulgar air and manners, ſhambling towards me with inattention and *diſtractions*, I ſhall not pretend to deſcribe to you what I feel; but will do, as a ſkilful painter did formerly—draw a veil before the countenance of the father.

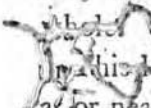
I dare ſay you know already enough of Architecture, to know that the Tuſcan is the ſtrongeſt and moſt ſolid of all the orders; but, at the ſame time, it is the coarſeſt and clumſieſt of them. Its ſolidity does extremely well for the foundation and baſe floor of a great edifice; but, if the whole building be Tuſcan, it will attract no eyes, it will ſtop no paſſengers, it will invite no interior examination; people will take it for granted, that the finiſhing and furniſhing cannot be worth ſeeing, where the front is ſo unadorned and clumſy. But if, upon the ſolid Tuſcan foundation, the Doric, the Ionic, and the Corinthian Orders riſe gradually with all their beauty, proportions; and ornaments, the fabric ſeizes the moſt incurious eye, and ſtops the moſt careleſs paſſenger;

ſenger; who ſolicits admiſſion as a favour, nay, often purchaſes it. Juſt ſo will it fare with your little fabric, which at preſent, I fear, has more of the Tuſcan than of the Corinthian Order. You muſt abſolutely change the whole front, or nobody will knock at the door. The ſeveral parts, which muſt compoſe this new front, are elegant, eaſy, natural, ſuperior, good-breeding; an engaging addreſs; genteel motions; an inſinuating ſoftneſs in your looks, words, and actions; a ſpruce, lively air, fashionable dreſs; and all the glitter that a young fellow ſhould have.

I am ſure you would do a great deal for my ſake; and therefore conſider, at your return here, what a diſappointment and concern it would be to me, if I could not ſafely depute you to do the honours of my houſe and table; and if I ſhould be aſhamed to preſent you to thoſe who frequent both. Should you be awkward, inattentive, and *diſtrait*, and happen to meet Mr. L** at my table, the conſequences of that meeting muſt be fatal: you would run your heads againſt each other, cut each other's fingers, inſtead of your meat, or die by the precipitate infuſion of ſcalding ſoup.

This is really ſo copious a ſubject, that there is no end of being either ſerious or ludicrous upon it. It is impoſſible, too, to enumerate, or ſtate to you, the various caſes in good-breeding; they are infinite; there is no ſituation or relation in the world, ſo remote or ſo intimate, that does not require a degree of it. Your own good ſenſe muſt point it

out to you: your own good-nature muſt incline, and your intereſt prompt you to practiſe it: and obſervation and experience muſt give you the manner, the air, and the graces, which complete the



this letter will hardly overtake you till you are at or near Rome. I expect a great deal in every way from your ſix months ſtay there. My morning hopes are juſtly placed in Mr. Harte, and the maſters he will give you; my evenings ones, in the Roman Ladies: pray be attentive to both. But, I muſt hint to you, that the Roman Ladies are not *les femmes ſçavantes, et ne vous embraſſeront point pour l'amour du Grec.* They muſt have *il garbato, il leggiadro, il diſinvolto, il luſinghiero, quel non sò che, che piace, che alletta, che incanta.*

I have often aſſerted, that the profoundeſt learning, and the politeſt manners, were by no means incompatible, though ſo ſeldom found united in the ſame perſon; and I have engaged myſelf to exhibit you, as a proof of the truth of this aſſertion. Should you, inſtead of that, happen to diſprove me, the concern indeed would be mine, but the loſs will be yours. Lord Bolingbroke is a ſtrong inſtance on my ſide of the queſtion: he joins, to the deepeſt erudition, the moſt elegant politeneſs and good-breeding that ever any Courtier and Man of the World was adorned with. And Pope very juſtly called him, "All-accompliſhed St. John," with regard to his knowledge and his manners. He had, it is true, his faults; which proceeded from unbounded

unbounded ambition, and impetuous paſſions; but they have now ſubſided by age and experience: and I can wiſh you nothing better than to be what he is now, without being what he has been formerly. His addreſs pre-engages, his eloquence perſuades, and his knowledge informs all who approach him. Upon the whole, I do deſire, and inſiſt, that, from after dinner till you go to bed, you make good-breeding, addreſs, and manners, your ſerious object and your only care. Without them, you will be nobody; with them, you may be any thing.

Adieu, my dear child! My compliments to Mr. Harte.

LETTER CCIII.

London, Nov. the 24th, O. S. 1749.

DEAR BOY,

EVERY rational Being (I take it for granted) propoſes to himſelf ſome object more important than mere reſpiration and obſcure animal exiſtence. He deſires to diſtinguiſh himſelf among his fellow-creatures; and, *alicui negotio intentus, præclari facinoris, aut artis bonæ, famam quærit.* Cæſar, when embarking in a ſtorm, ſaid, it was not neceſſary he ſhould live; but that it was abſolutely neceſſary he ſhould get to the place to which he was going. And

Pliny

Pliny leaves mankind this only alternative; either of doing what deſerves to be written, or of writing what deſerves to be read. As for thoſe who do neither; *eorum vitam mortemque juxta exiſtimo; quo-[illegible] ac utraque ſiletur.* You have, I am convinced, [illegible] both of theſe objects in view; but you muſt know, and uſe the neceſſary means, or your purſuit will be vain and frivolous. In either caſe, *ſapere eſt principium et fons*; but it is by no means all. That knowledge muſt be adorned, it muſt have luſtre as well as weight, or it will be oftener taken for Lead than for Gold. Knowledge you have, and will have: I am eaſy upon that article. But my buſineſs, as your friend, is not to compliment you upon what you have, but to tell you with freedom what you want; and I muſt tell you plainly, that I fear you want every thing but knowledge.

I have written to you ſo often, of late, upon Good-breeding, Addreſs, *les Manieres liantes*, the Graces, *&c.* that I ſhall confine this letter to another ſubject, pretty near a-kin to them, and which, I am ſure, you are full as deficient in; I mean, Style.

Style is the dreſs of thoughts; and let them be ever ſo juſt, if your ſtyle is homely, coarſe, and vulgar, they will appear to as much diſadvantage, and be as ill-received, as your perſon, though ever ſo well-proportioned, would, if dreſſed in rags, dirt, and tatters. It is not every underſtanding that can judge of matter; but every ear can and does judge, more or leſs, of ſtyle: and, were I either to

ſpeak

ſpeak or write to the public, I ſhould prefer moderate matter, adorned with all the beauties and elegancies of ſtyle, to the ſtrongeſt matter in the world, ill-worded, and ill-delivered. Your buſineſs is, Negotiation abroad, and Oratory in the Houſe of Commons at home. What figure can you make in either caſe, if your ſtyle be inelegant; I do not ſay bad? Imagine yourſelf writing an office-letter to a Secretary of State, which letter is to be read by the whole Cabinet Council, and very poſſibly afterwards laid before Parliament. Any one barbariſm, ſoleciſm, or vulgariſm in it would, in a very few days, circulate through the whole kingdom, to your diſgrace and ridicule. For inſtance; I will ſuppoſe you had written the following letter from the Hague, to the Secretary of State at London; and leave you to ſuppoſe the conſequences of it.

MY LORD,

I *had*, laſt night, the honour of your Lordſhip's letter of the 24th; and will *ſet about doing* the orders contained *therein*; and *if ſo be* that I can get that affair done by the next poſt, I will not fail *for to* give your Lordſhip an account of it by *next poſt*. I have told the French Miniſter, *as how*, *that if* that affair be not ſoon concluded, your Lordſhip would think it *all long of him*; and that he muſt have neglected *for to* have wrote to his Court about it. I muſt beg leave to put your Lordſhip in mind, *as how*, that I am now full three quarters in arrear: and if *ſo be* that

that I do not very ſoon receive at leaſt one half year, I ſhall *cut a very bad figure*; for *this here* place is very dear. I ſhall be *vaſtly beholden* to your Lordſhip for *that there* mark of your favour; and ſo I *reſt*, &c. again, Yours, &c.

N. B.

You will tell me, poſſibly, that this is a *caricatura* of an illiberal and inelegant ſtyle: I will admit it; but aſſure you, at the ſame time, that a diſpatch with leſs than half theſe faults would blow you up for ever. It is by no means ſufficient to be free from faults in ſpeaking and writing; you muſt do both correctly and elegantly. In faults of this kind, it is not *ille optimus qui minimis urgetur*; but he is unpardonable who has any at all, becauſe it is his own fault: he need only attend to, obſerve, and imitate the beſt authors.

It is a very true ſaying, that a man muſt be born a Poet, but that he may make himſelf an Orator; and the very firſt principle of an Orator is, to ſpeak his own language particularly with the utmoſt purity and elegancy. A man will be forgiven even great errors in a foreign language; but, in his own, even the leaſt ſlips are juſtly laid hold of and ridiculed.

A perſon of the Houſe of Commons, ſpeaking two years ago upon naval affairs, aſſerted, that we had then the fineſt navy *upon the face of the yearth*. This happy mixture of blunder and vulgariſm, you may eaſily imagine, was matter of immediate ridicule; but I can aſſure you, that it continues ſo ſtill, and will be remembered as long as he lives and ſpeaks.

Another, ſpeaking in defence of a gentleman, upon whom a cenſure was moved, happily ſaid, that he thought that gentleman was more *liable* to be thanked and rewarded, than cenſured. You know, I preſume, that *liable* can never be uſed in a good ſenſe.

You have with you three or four of the beſt Engliſh Authors, Dryden, Atterbury, and Swift; read them with the utmoſt care, and with a particular view to their language; and they may poſſibly correct that *curious infelicity of diction*, which you acquired at Weſtminſter. Mr. Harte excepted, I will admit that you have met with very few Engliſh abroad, who could improve your ſtyle; and with many, I dare ſay, who ſpeak as ill as yourſelf, and it may be worſe; you muſt, therefore, take the more pains, and conſult your authors, and Mr. Harte, the more. I need not tell you how attentive the Romans and Greeks, particularly the Athenians, were to this object. It is alſo a ſtudy among the Italians and the French; witneſs their reſpective Academies and Dictionaries, for improving and fixing their languages. To our ſhame be it ſpoken, it is leſs attended to here than in any polite country; but that is no reaſon why you ſhould not attend to it; on the contrary, it will diſtinguiſh you the more. Cicero ſays, very truly, that it is glorious to excel other men in that very article, in which men excel brutes; *ſpeech*.

Conſtant experience has ſhown me, that great purity and elegance of ſtyle, with a graceful elocution, cover a multitude of faults, in either a ſpeaker or a writer,

writer. For my own part, I confeſs (and I believe moſt people are of my mind) that, if a ſpeaker ſhould ungracefully mutter or ſtammer out to me the ſenſe of an angel, deformed by barbariſms and ſoleciſms, or larded with vulgariſms, he ſhould never ſpeak to me a ſecond time, if I could help it. Gain the heart, or you gain nothing; the eyes and the ears are the only roads to the heart. Merit and knowledge will not gain hearts, though they will ſecure them when gained. Pray have that truth ever in your mind. Engage the eyes, by your addreſs, air, and motions; ſooth the ears, by the elegancy and harmony of your diction; the heart will certainly follow; and the whole man, or woman, will as certainly follow the heart. I muſt repeat it to you, over and over again, that, with all the knowledge which you may have at preſent, or hereafter acquire, and with all the merit that ever man had, if you have not a graceful addreſs, liberal and engaging manners, a prepoſſeſſing air, and a good degree of eloquence in ſpeaking and writing, you will be nobody: but will have the daily mortification of ſeeing people, with not one tenth part of your merit or knowledge, get the ſtart of you, and diſgrace you, both in company and in buſineſs.

You have read Quintilian; the beſt book in the world to form an Orator: pray read *Cicero de Oratore*; the beſt book in the world to finiſh one. Tranſlate and re-tranſlate from and to Latin, Greek, and Engliſh: make yourſelf a pure and elegant Engliſh ſtyle; it requires nothing but application.

I do not find that God has made you a Poet, and I am very glad that he has not: therefore, for God's ſake, make yourſelf an Orator, which you may do. Though I ſtill call you boy, I conſider you no longer as ſuch; and, when I reflect upon the prodigious quantity of manure that has been laid upon you, I expect you ſhould produce more at eighteen, than uncultivated ſoils do at eight-and-twenty.

Pray tell Mr. Harte, I have received his letter of the 13th N. S. Mr. Smith was much in the right, not to let you go, at this time of the year, by ſea; in the ſummer you may navigate as much as you pleaſe; as for example; from Leghorn to Genoa, *&c.* Adieu.

LETTER CXCIV.

London, Nov. 26th, O. S. 1749.

DEAR BOY,

WHILE the Roman Republic flouriſhed, while glory was purſued, and virtue practiſed, and while even little irregularities and indecencies, not cognizable by law, were, however, not thought below the public care; Cenſors were eſtabliſhed, diſcretionally to ſupply, in particular caſes, the inevitable defects of the Law, which muſt, and can only be general. This employment I aſſume to myſelf with regard to your little Republic, leaving the Legiſlative power intirely to Mr. Harte; I hope, and believe, that he will

will ſeldom, or rather never, have occaſion to exert his ſupreme authority; and I do by no means ſuſpect you of any faults that may require that interpoſition. But, to tell you the plain truth, I am of opinion, that my Cenſorial power will not be uſeleſs to you, nor a *ſine-cure* to me. The ſooner you make it both, the better for us both. I can now exerciſe this employment only upon hearſay, or, at moſt, written evidence; and therefore ſhall exerciſe it with great lenity, and ſome diffidence; but when we meet, and that I can form my judgment upon ocular and auricular evidence, I ſhall no more let the leaſt impropriety, indecorum, or irregularity, paſs uncenſured, than my predeceſſor Cato did. I ſhall read you with the attention of a critic, not with the partiality of an author: different in this reſpect, indeed, from moſt critics, that I ſhall ſeek for faults, only to correct, and not to expoſe them. I have often thought, and ſtill think, that there are few things which people in general know leſs, than how to love, and how to hate. They hurt thoſe they love, by a miſtaken indulgence, by a blindneſs, nay often a partiality to their faults: Where they hate, they hurt themſelves, by ill-timed paſſion and rage. Fortunately for you, I never loved you in that miſtaken manner. From your infancy, I made you the object of my moſt ſerious attention, and not my plaything. I conſulted your real good, not your humours or fancies; and I ſhall continue to do ſo while you want it, which will probably be the caſe during our joint

lives; for, conſidering the difference of our ages, in the courſe of nature, you will hardly have acquired experience enough of your own, while I ſhall be in a condition of lending you any of mine. People in general will much better bear being told of their vices or crimes, than of their little failings and weakneſſes. They, in ſome degree, juſtify or excuſe (as they think) the former, by ſtrong paſſions, ſeduction, and artifices of others; but to be told of, or to confeſs, their little failings and weakneſſes, implies an inferiority of parts, too mortifying to that ſelf-love and vanity, which are inſeparable from our natures. I have been intimate enough with ſeveral people, to tell them, that they had ſaid or done a very criminal thing; but I never was intimate enough with any man to tell him very ſeriouſly, that he had ſaid or done a very fooliſh one. Nothing leſs than the relation between you and me can poſſibly authorize that freedom; but, fortunately for you, my Parental rights, joined to my Cenſorial powers, give it me in its fulleſt extent, and my concern for you will make me exert it. Rejoice, therefore, that there is one perſon in the world, who can and will tell you what will be very uſeful to you to know, and yet what no other man living could or would tell you. Whatever I ſhall tell you, of this kind, you are very ſure, can have no other motive than your intereſt: I can neither be jealous nor envious of your reputation or your fortune, which I muſt be both deſirous and proud to eſtabliſh and promote: I cannot be your rival, either

in

in love or in buſineſs; on the contrary, I want the Rays of your riſing, to reflect new luſtre upon my ſetting Light. In order to this, I ſhall analyſe you minutely, and cenſure you freely, that you may not (if poſſible) have one ſingle ſpot when in your Meridian.

There is nothing that a young fellow, at his firſt appearance in the world, has more reaſon to dread, and conſequently ſhould take more pains to avoid, than having any ridicule fixed upon him. It degrades him with the moſt reaſonable part of mankind; but it ruins him with the reſt; and I have known many a man undone, by acquiring a ridiculous nickname; I would not, for all the riches in the world, that you ſhould acquire one when you return to England. Vices and crimes excite hatred and reproach; failings, weakneſſes, and awkwardneſſes, excite ridicule; they are laid hold of by mimicks, who, though very contemptible wretches themſelves, often, by their buffoonery, fix ridicule upon their betters. The little defects in manners, elocution, addreſs, and air, (and even of figure, though very unjuſtly) are the objects of ridicule, and the cauſes of nicknames. You cannot imagine the grief it would give me, and the prejudice it would do you, if, by way of diſtinguiſhing you from others of your name, you ſhould happen to be called Muttering Stanhope, Abſent Stanhope, Ill-bred Stanhope, or Awkward, Left-legged Stanhope: therefore, take great care to put it out of the power of Ridicule itſelf to give you any of theſe ridiculous epithets; for, if you get one,

it will ſtick to you, like the envenomed ſhirt. The very firſt day that I ſee you, I ſhall be able to tell you, and certainly ſhall tell you, what degree of danger you are in; and I hope, that my admonitions, as Cenſor, may prevent the cenſures of the Public. Admonitions are always uſeful; is this one or not? You are the beſt judge: it is your own picture which I ſend you, drawn, at my requeſt, by a Lady at Venice: pray let me know how far, in your conſcience, you think it like; for, there are ſome parts of it which I wiſh may, and others, which I ſhould be ſorry were. I ſend you, literally, the copy of that part of her letter, to her friend here, which relates to you.

Tell Mr. Harte, that I have this moment received his letter of the 22d, N. S. and that I approve extremely of the long ſtay you have made at Venice. I love long reſidences at Capitals; running poſt through different places is a moſt unprofitable way of travelling, and admits of no application. Adieu.

* "Selon vos ordres, j'ay ſoigneuſement examiné "le jeune Stanhope, et je crois l'avoir approfondi. "En voici le portrait que je crois très fidéle. Il a "le viſage joli, l'air ſpirituel, et le regard fin. Sa "figure

* "In compliance to your orders, I have examined young "Stanhope carefully, and think I have penetrated into his "character. This is his portrait, which I take to be a faith-"ful one. His face is pleaſing, his countenance ſenſible, and "his look clever. His figure is at preſent rather too ſquare; but

" figure eſt à preſent trop quarrée, mais s'il grandit,
" comme il en a encore et le tems et l'étoffe, elle
" ſera bonne. Il a certainement beaucoup d'acquit,
" et on m'aſſure qu'il ſçait à fond les langues ſçavan-
" tes. Pour le François, je ſçais qu'il le parle par-
" faitement bien; et l'on dit qu'il en eſt de même
" de l'Allemand. Les queſtions qu'il fait ſont ju-
" dicieuſes, et marquent qu'il cherche à s'inſtruire.

" but if he ſhoots up, which he has matter and years for, he
" will then be of a good ſize. He has, undoubtedly, a great
" fund of acquired knowledge: I am aſſured that he is maſter
" of the learned languages. As for French, I know he ſpeaks
" it perfectly; and, I am told, German as well. The queſtions
" he aſks are judicious, and denote a thirſt after knowledge.
" I cannot ſay, that he appears equally deſirous of pleaſing;
" for, he ſeems to neglect attentions and the Graces. He does
" not come into a room well; nor has he that eaſy, noble car-
" riage, which would be proper for him. It is true, he is as yet
" young, and inexperienced; one may therefore reaſonably
" hope, that his exerciſes which he has not yet gone through,
" and good company, in which he is ſtill a novice, will poliſh,
" and give all that is wanting, to complete him. What ſeems
" neceſſary for that purpoſe, would be an attachment to ſome
" woman of faſhion, and who knows the world. Some Ma-
" dame de l'Urſay would be the proper perſon. In ſhort, I
" can aſſure you, that he has every thing which Lord Cheſter-
" field can wiſh him, excepting that carriage, thoſe graces, and
" the ſtyle uſed in the beſt company; which he will certainly
" acquire in time, and by frequenting the polite world. If he
" ſhould not, it would be great pity, ſince he ſo well deſerves
" to poſſeſs them. You know their importance. My Lord, his
" father, knows it too, he being maſter of them all. To con-
" clude, if little Stanhope acquires the graces, I promiſe you,
" he will make his way; if not, he will be ſtopt in a courſe,
" the goal of which he might attain with honour."

" Je

" Je ne vous dirai pas qu'il cherche autant à plaire; " puiſqu'il paroit négliger les Attentions et les " Graces. Il ſe préſente mal, et n'a rien moins " que l'air et la tournure aiſée et noble qu'il lui " faudroit. Il eſt vrai qu'il eſt encore jeune et " neuf; de ſorte qu'on a lieu d'eſpérer que ſes ex- " ercices, qu'il n'a pas encore faits, et la bonne " compagnie ou il eſt encore novice, le décrotte- " ront, et lui donneront tout ce qui lui manque à " preſent. Un arrangement avec quelque femme " de condition et qui a du monde, quelque Ma- " dame de l'Urſay, eſt préciſément ce qu'il lui " faut. Enfin j'oſe vous aſſurer qu'il a tout ce que " Monſieur de Cheſterfield pourroit lui ſouhaiter, " à l'exception des Manieres, des Graces, et du ton " de la bonne Compagnie, qu'il prendra ſurement " avec le tems, et l'uſage du grand monde. Ce " ſeroit bien dommage au moins qu'il ne les prit " point, puiſqu'il mérite tant de les avoir. Et vous " ſçavez bien de quelle importance elles ſont. Mon- " ſieur ſon Pere le ſçait auſſi, les poſſédant lui même " comme il fait. Bref, ſi le petit Stanhope acquiert " les Graces, il ira loin, je vous en réponds; ſi non, " il s'arrêtera court dans une belle carriére, qu'il " pourroit autrement fournir."

You ſee, by this extract, of what conſequence other people think theſe things. Therefore, I hope you will no longer look upon them as trifles. It is the character of an able man to deſpiſe little things in great buſineſs; but then he knows what things are little, and what not. He does not ſuppoſe things

things little, becauſe they are commonly called ſo; but by the conſequences that may, or may not, attend them. If gaining people's affections, and intereſting their hearts in your favour, be of conſequence, as it undoubtedly is; he knows very well, that a happy concurrence of all theſe, commonly called little things, Manners, Air, Addreſs, Graces, &c. is of the utmoſt conſequence, and will never be at reſt till he has acquired them. The world is taken by the outſide of things, and we muſt take the world as it is; you or I cannot ſet it right. I know, at this time, a man of great quality and ſtation, who has not the parts of a porter; but raiſed himſelf to the ſtation he is in, ſingly by having a graceful figure, polite manners, and an engaging addreſs: which, by the way, he only acquired by habit; for, he had not ſenſe enough to get them by reflection. Parts and habit ſhould conſpire to complete you. You will have the habit of good company, and you have reflection in your power.

LETTER CCV.

London, Dec. 5th, O. S. 1749.

DEAR BOY,

THOSE who ſuppoſe, that men in general act rationally, becauſe they are called rational creatures, know very little of the world; and, if they act themſelves

themſelves upon that ſuppoſition, will, nine times in ten, find themſelves groſſly miſtaken. That man is, *animal bipes, implume, riſibile*, I entirely agree; but for the *rationale*, I can only allow it him *in actu primo* (to talk Logic), and ſeldom *in actu ſecundo*. Thus, the ſpeculative, cloiſtered pedant, in his ſolitary cell, forms ſyſtems of things as they ſhould be, not as they are; and writes as deciſively and abſurdly upon war, politics, manners, and characters, as that pedant talked, who was ſo kind as to inſtruct Hannibal in the art of war. Such cloſet politicians never fail to aſſign the deepeſt motives for the moſt trifling actions; inſtead of often aſcribing the greateſt actions to the moſt trifling cauſes, in which they would be much ſeldomer miſtaken. They read and write of Kings, Heroes, and Stateſmen, as never doing any thing but upon the deepeſt principles of ſound policy. But thoſe who ſee and obſerve Kings, Heroes, and Stateſmen, diſcover that they have head-achs, indigeſtions, humours, and paſſions, juſt like other people; every one of which, in their turn, determine their wills, in defiance of their reaſon. Had we only read in the Life of Alexander, that he burnt Perſepolis, it would doubtleſs have been accounted far from deep policy: we ſhould have been told, that his new conqueſt could not have been ſecured, without the deſtruction of that Capital, which would have been the conſtant ſeat of cabals, conſpiracies, and revolts. But, luckily, we are informed at the ſame time, that this hero, this demi-god, this ſon and

heir of Jupiter Ammon, happened to get extremely drunk with his w—e; and, by way of frolick, deſtroyed one of the fineſt cities in the world. Read men, therefore, yourſelf, not in books, but in nature. Adopt no ſyſtems, but ſtudy them yourſelf. Obſerve their weakneſſes, their paſſions, their humours, of all which their underſtandings are, nine times in ten, the dupes. You will then know, that they are to be gained, influenced, or led, much oftener by little things than by great ones; and, conſequently, you will no longer think thoſe things little, which tend to ſuch great purpoſes.

Let us apply this now to the particular object of this letter; I mean, ſpeaking in, and influencing publick aſſemblies. The nature of our conſtitution makes Eloquence more uſeful, and more neceſſary, in this country, than in any other in Europe. A certain degree of good ſenſe and knowledge is requiſite for that, as well as for every thing elſe; but beyond that, the purity of diction, the elegancy of ſtyle, the harmony of periods, a pleaſing elocution, and a graceful action, are the things which a publick ſpeaker ſhould attend to the moſt; becauſe his audience certainly does, and underſtands them the beſt; or rather, indeed, underſtands little elſe. The late Lord Chancellor Cowper's ſtrength, as an Orator, lay by no means in his reaſonings, for very often he hazarded very weak ones. But ſuch was the purity and elegancy of his ſtyle, ſuch the propriety and charms of his elocution, and ſuch the gracefulneſs of his action, that he never ſpoke without

out univerſal applauſe: the ears and the eyes gave him up the hearts and the underſtandings of the audience. On the contrary, the late Lord Townſhend always ſpoke materially, with argument and knowledge; but never pleaſed. Why? His diction was not only inelegant, but frequently ungrammatical, always vulgar; his cadences falſe, his voice unharmonious, and his action ungraceful. Nobody heard him with patience; and the young fellows uſed to joke upon him, and repeat his inaccuracies. The late Duke of Argyle, though the weakeſt reaſoner, was the moſt pleaſing ſpeaker I ever knew in my life. He charmed, he warmed, he forcibly raviſhed, the audience; not by his matter certainly, but by his manner of delivering it. A moſt genteel figure, a graceful noble air, an harmonious voice, an elegancy of ſtyle, and a ſtrength of emphaſis, conſpired to make him the moſt affecting, perſuaſive, and applauded ſpeaker I ever ſaw. I was captivated, like others; but when I came home, and coolly conſidered what he had ſaid, ſtripped of all thoſe ornaments in which he had dreſſed it, I often found the matter flimſy, the arguments weak, and I was convinced of the power of theſe adventitious concurring circumſtances, which ignorance of mankind only calls trifling ones. Cicero, in his Book *de Oratore*, in order to raiſe the dignity of that profeſſion, which he well knew himſelf to be at the head of, aſſerts, that a complete Orator muſt be a complete every thing, Lawyer, Philoſopher, Divine, *&c.* That would be extremely well, if it were poſſible: but

man's

man's life is not long enough; and I hold him to be the completeſt Orator, who ſpeaks the beſt upon that ſubject which occurs; whoſe happy choice of words, whoſe lively imagination, whoſe elocution and action adorn and grace his matter, at the ſame time that they excite the attention and engage the paſſions of his audience.

You will be of the Houſe of Commons as ſoon as you are of age; and you muſt firſt make a figure there, if you would make a figure, or a fortune, in your country. This you can never do, without that correctneſs and elegancy in your own language, which you now ſeem to neglect, and which you have entirely to learn. Fortunately for you, it is to be learned. Care and obſervation will do it; but do not flatter yourſelf, that all the knowledge, ſenſe, and reaſoning in the world, will ever make you a popular and applauded ſpeaker, without the ornaments and the graces of ſtyle, elocution, and action. Senſe and argument, though coarſely delivered, will have their weight in a private converſation, with two or three people of ſenſe: but in a public aſſembly they will have none, if naked and deſtitute of the advantages I have mentioned. Cardinal de Retz obſerves, very juſtly, that every numerous aſſembly is mob; influenced by their paſſions, humours, and affections, which nothing but eloquence ever did, or ever can engage. This is ſo important a conſideration for every body in this Country, and more particularly for you, that I earneſtly recommend it to your moſt ſerious care and attention. Mind your

diction,

diction, in whatever language you either write or ſpeak; contract a habit of correctneſs and elegance. Conſider your ſtyle, even in the freeſt converſation, and moſt familiar letters. After, at leaſt, if not before, you have ſaid any thing, reflect if you could not have ſaid it better. Where you doubt of the propriety or elegancy of a word or a phraſe, conſult ſome good dead or living authority in that language. Uſe yourſelf to tranſlate, from various languages, into Engliſh: correct thoſe tranſlations till they ſatisfy your ear, as well as your underſtanding. And be convinced of this truth, that the beſt ſenſe and reaſon in the world will be as unwelcome in a public aſſembly, without theſe ornaments, as they will in publiç companies, without the aſſiſtance of manners and politeneſs. If you will pleaſe people, you muſt pleaſe them in their own way; and, as you cannot make them what they ſhould be, you muſt take them as they are. I repeat it again, they are only to be taken by *agrémens*, and by what flatters their ſenſes and their hearts. Rabelais firſt wrote a moſt excellent book, which nobody liked; then, determined to conform to the public taſte, he wrote *Gargantua* and *Pantagruel*, which every body liked, extravagant as it was. Adieu.

LETTER

LETTER CCVI.

London, Dec. 9th, O. S. 1749.

DEAR BOY,

IT is now above forty years ſince I have never ſpoken nor written one ſingle word, without giving myſelf at leaſt one moment's time to conſider, whether it was a good one or a bad one, and whether I could not find out a better in its place. An unharmonious and rugged period, at this time, ſhocks my ears; and I, like all the reſt of the world, will willingly exchange and give up ſome degree of rough ſenſe, for a good degree of pleaſing ſound. I will freely and truly own to you, without either vanity or falſe modeſty, that whatever reputation I have acquired, as a ſpeaker, is more owing to my conſtant attention to my diction, than to my matter, which was neceſſarily juſt the ſame of other people's. When you come into Parliament, your reputation, as a ſpeaker, will depend much more upon your words, and your periods, than upon the ſubject. The ſame matter occurs equally to every body of common ſenſe, upon the ſame queſtion: the dreſſing it well, is what excites the attention and admiration of the audience.

It is in Parliament that I have ſet my heart upon your making a figure: it is there that I want to have you juſtly proud of yourſelf, and to make me juſtly proud of you. This means that you muſt be a good

ſpeaker there: I uſe the word *muſt*, becauſe I know you may if you will. The vulgar, who are always miſtaken, look upon a Speaker and a Comet with the ſame aſtoniſhment and admiration, taking them both for preternatural phænomena. This error diſcourages many young men from attempting that character; and good ſpeakers are willing to have their talent conſidered as ſomething very extraordinary, if not a peculiar gift of God to his Elect. But, let you and I analyſe and ſimplify this good ſpeaker; let us ſtrip him of thoſe adventitious plumes, with which his own pride, and the ignorance of others, have decked him; and we ſhall find the true definition of him to be no more than this:—A man of good common ſenſe, who reaſons juſtly, and expreſſes himſelf elegantly, on that ſubject upon which he ſpeaks. There is, ſurely, no witchcraft in this. A man of ſenſe, without a ſuperior and aſtoniſhing degree of parts, will not talk nonſenſe upon any ſubject; nor will he, if he has the leaſt taſte or application, talk inelegantly. What then does all this mighty art and myſtery of ſpeaking in Parliament amount to? Why, no more than this, that the man who ſpeaks in the Houſe of Commons, ſpeaks in that Houſe, and to four hundred people, that opinion, upon a given ſubject, which he would make no difficulty of ſpeaking in any houſe in England, round the fire, or at table, to any fourteen people whatſoever; better judges, perhaps, and ſeverer critics of what he ſays, than any fourteen gentlemen of the Houſe of Commons.

I have

I have ſpoken frequently in Parliament, and not always without ſome applauſe; and therefore I can aſſure you, from my experience, that there is very little in it. The elegancy of the ſtyle, and the turn of the periods, make the chief impreſſion upon the hearers. Give them but one or two round and harmonious periods in a ſpeech, which they will retain and repeat; and they will go home as well ſatisfied, as people do from an Opera, humming all the way one or two favourite tunes that have ſtruck their ears, and were eaſily caught. Moſt people have ears, but few have judgment; tickle thoſe ears, and, depend upon it, you will catch their judgments, ſuch as they are.

Cicero, conſcious that he was at the top of his profeſſion (for in his time eloquence was a profeſſion), in order to ſet himſelf off, defines, in his Treatiſe *de Oratore*, an Orator to be ſuch a man as never was, or never will be; and, by this fallacious argument, ſays, that he muſt know every art and ſcience whatſoever, or how ſhall he ſpeak upon them? But with ſubmiſſion to ſo great an authority, my definition of an Orator is extremely different from, and I believe much truer than his. I call that man an Orator, who reaſons juſtly, and expreſſes himſelf elegantly upon whatever ſubject he treats. Problems in Geometry, Equations in Algebra, Proceſſes in Chemiſtry, and Experiments in Anatomy, are never, that I have heard of, the objects of Eloquence; and therefore I humbly conceive, that a man may be a very fine ſpeaker, and

yet know nothing of Geometry, Algebra, Chemiſtry, or Anatomy. The ſubjects of all Parliamentary debates, are ſubjects of common ſenſe ſingly.

Thus I write whatever occurs to me, that I think may contribute either to form or inform you. May my labour not be in vain! and it will not, if you will but have half the concern for yourſelf, that I have for you. Adieu.

LETTER CCVII.

London, December the 12th, O. S. 1749.

DEAR BOY,

LORD Clarendon, in his hiſtory, ſays of Mr. John Hampden, *that he had a head to contrive, a tongue to perſuade, and a hand to execute any miſchief.* I ſhall not now enter into the juſtneſs of this character of Mr. Hampden, to whoſe brave ſtand againſt the illegal demand of Ship-money we owe our preſent liberties; but I mention it to you as the character, which, with the alteration of one ſingle word, *Good*, inſtead of *Miſchief*, I would have you aſpire to, and uſe your utmoſt endeavours to deſerve. The head to contrive, God muſt to a certain degree have given you; but it is in your own power greatly to improve it, by ſtudy, obſervation, and reflection. As for the

tongue

tongue to perſuade, it wholly depends upon yourſelf; and without it the beſt head will contrive to very little purpoſe. The hand to execute depends likewiſe, in my opinion, in a great meaſure upon yourſelf. Serious reflection will always give courage in a good cauſe; and the courage ariſing from reflection is of a much ſuperior nature to the animal and conſtitutional courage of a foot-ſoldier. The former is ſteady and unſhaken, where the *nodus* is *dignus vindice*; the latter is oftener improperly than properly exerted, but always brutally.

The ſecond member of my text (to ſpeak eccleſiaſtically) ſhall be the ſubject of my following diſcourſe; *the tongue to perſuade*—as judicious Preachers recommend thoſe virtues, which they think their ſeveral audiences want the moſt; ſuch as truth and continence, at Court; diſintereſtedneſs, in the City; and ſobriety, in the Country.

You muſt certainly, in the courſe of your little experience, have felt the different effects of elegant and inelegant ſpeaking. Do you not ſuffer, when people accoſt you in a ſtammering and heſitating manner; in an untuneful voice, with falſe accents and cadences; puzzling and blundering through ſoleciſms, barbariſms, and vulgariſms, miſplacing even their bad words, and inverting all method? Does not this prejudice you againſt their matter, be it what it will; nay even againſt their perſons? I am ſure it does me. On the other hand, Do you not feel yourſelf inclined, prepoſſeſſed, nay even engaged in favour of thoſe who addreſs you in the direct contrary

manner? The effects of a correct and adorned ſtyle, of method and perſpicuity, are incredible towards perſuaſion: they often ſupply the want of reaſon and argument; but, when uſed in the ſupport of reaſon and argument, they are irreſiſtible. The French attend very much to the purity and elegancy of their ſtyle, even in common converſation; inſomuch that it is a character, to ſay of a man, *qu'il narre bien.* Their converſations frequently turn upon the delicacies of their language, and an Academy is employed in fixing it. The *Cruſca*, in Italy, has the ſame object; and I have met with very few Italians, who did not ſpeak their own language correctly and elegantly. How much more neceſſary is it for an Engliſhman to do ſo, who is to ſpeak it in a public aſſembly, where the laws and liberties of his country are the ſubjects of his deliberation! The tongue that would perſuade, there, muſt not content itſelf with mere articulation. You know what pains Demoſthenes took to correct his naturally bad elocution; you know that he declaimed by the ſea-ſide in ſtorms, to prepare himſelf for the noiſe of the tumultuous aſſemblies he was to ſpeak to; and you can now judge of the correctneſs and elegancy of his ſtyle. He thought all theſe things of conſequence, and he thought right; pray do you think ſo too. It is of the utmoſt conſequence to you to be of that opinion. If you have the leaſt defect in your elocution, take the utmoſt care and pains to correct it. Do not neglect your ſtyle, whatever language you ſpeak in, or whomever you ſpeak to,

were

were it your footman. Seek always for the beſt words and the happieſt expreſſions you can find. Do not content yourſelf with being barely underſtood; but adorn your thoughts, and dreſs them as you would your perſon; which, however well proportioned it might be, it would be very improper and indecent to exhibit naked, or even worſe dreſſed than people of your ſort are.

I have ſent you, in a packet which your Leipſig acquaintance, Duval, ſends to his correſpondent at Rome, Lord Bolingbroke's book *, which he publiſhed about a year ago. I deſire that you will read it over and over again, with particular attention to the ſtyle, and to all thoſe beauties of Oratory with which it is adorned. Till I read that book, I confeſs, I did not know all the extent and powers of the Engliſh language. Lord Bolingbroke has both a tongue and a pen to perſuade; his manner of ſpeaking in private converſation is full as elegant as his writings; whatever ſubject he either ſpeaks or writes upon, he adorns it with the moſt ſplendid eloquence; not a ſtudied or laboured eloquence, but ſuch a flowing happineſs of diction, which (from care perhaps at firſt) is become ſo habitual to him, that even his moſt familiar converſations, if taken down in writing, would bear the preſs, without the leaſt correction either as to method or ſtyle. If his conduct, in the former part of his life, had been equal to all his

* Letters on the Spirit of Patriotiſm, on the Idea of a Patriot King.

natural and acquired talents, he would moſt juſtly have merited the epithet of all-accompliſhed. He is himſelf ſenſible of his paſt errors: thoſe violent paſſions, which ſeduced him in his youth, have now ſubſided by age; and take him as he is now, the character of all-accompliſhed is more his due, than any man's I ever knew in my life.

But he has been a moſt mortifying inſtance of the violence of human paſſions, and of the weakneſs of the moſt exalted human reaſon. His virtues and his vices, his reaſon and his paſſions, did not blend themſelves by a gradation of tints, but formed a ſhining and ſudden contraſt. Here the darkeſt, there the moſt ſplendid colours: and both rendered more ſhining from their proximity. Impetuoſity, exceſs, and almoſt extravagancy, characteriſed not only his paſſions, but even his ſenſes. His youth was diſtinguiſhed by all the tumult and ſtorm of pleaſures, in which he moſt licentiouſly triumphed, diſdaining all decorum. His fine imagination was often heated and exhauſted with his body, in celebrating and deifying the proſtitute of the night; and his convivial joys were puſhed to all the extravagancy of frantic Bacchanals. Thoſe paſſions were interrupted but by a ſtronger, Ambition. The former impaired both his conſtitution and his character; but the latter deſtroyed both his fortune and his reputation.

He has noble and generous ſentiments, rather than fixed reflected principles of good-nature and friendſhip; but they are more violent than laſting, and

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ſuddenly and often varied to their oppoſite extremes, with regard even to the ſame perſons. He receives the common attentions of civility as obligations, which he returns with intereſt; and reſents with paſſion the little inadvertencies of human nature, which he repays with intereſt too. Even a difference of opinion upon a Philoſophical ſubject would provoke, and prove him no practical Philoſopher at leaſt.

Notwithſtanding the diſſipation of his youth, and the tumultuous agitation of his middle age, he has an infinite fund of various and almoſt univerſal knowledge, which, from the cleareſt and quickeſt conception, and happieſt memory, that ever man was bleſſed with, he always carries about him. It is his pocket-money; and he never has occaſion to draw upon a book for any ſum. He excels more particularly in Hiſtory, as his hiſtorical works plainly prove. The relative Political and Commercial intereſts of every country in Europe, particularly of his own, are better known to him, than perhaps to any man in it; but how ſteadily he has purſued the latter, in his public conduct, his enemies, of all parties and denominations, tell with joy.

He engaged young, and diſtinguiſhed himſelf in buſineſs: and his penetration was almoſt intuition. I am old enough to have heard him ſpeak in Parliament. And I remember, that, though prejudiced againſt him by party, I felt all the force and charms of his eloquence. Like Belial, in Milton, "he "made the worſe appear the better cauſe." All

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the internal and external advantages and talents of an Orator are undoubtedly his. Figure, voice, elocution, knowledge; and, above all, the pureſt and moſt florid diction, with the juſteſt metaphors, and happieſt images, had raiſed him to the poſt of Secretary at War at four-and-twenty years old; an age at which others are hardly thought fit for the ſmalleſt employments.

During his long exile in France, he applied himſelf to ſtudy with his characteriſtical ardour; and there he formed and chiefly executed the plan of a great Philoſophical work. The common bounds of human knowledge are too narrow for his warm and aſpiring imagination. He muſt go *extra flammantia mœnia Mundi*, and explore the unknown and unknowable regions of Metaphyſics; which open an unbounded field for the excurſions of an ardent imagination; where endleſs conjectures ſupply the defect of unattainable knowledge, and too often uſurp both its name and influence.

He has had a very handſome perſon, with a moſt engaging addreſs in his air and manners: he has all the dignity and good-breeding which a man of quality ſhould or can have, and which ſo few, in this country at leaſt, really have.

He profeſſes himſelf a Deiſt; believing in a general Providence, but doubting of, though by no means rejecting (as is commonly ſuppoſed), the immortality of the ſoul, and a future eſtate.

Upon the whole of this extraordinary man, what can we ſay, but—Alas, poor human nature!

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In your deſtination, you will have frequent occaſions to ſpeak in public; to Princes and States, abroad; to the Houſe of Commons, at home: judge then, whether Eloquence is neceſſary for you or not; not only common Eloquence, which is rather free from faults, than adorned by beauties; but the higheſt, the moſt ſhining degree of eloquence. For God's ſake, have this object always in your view, and in your thoughts. Tune your tongue early to perſuaſion; and let no jarring, diſſonant accents ever fall from it. Contract an habit of ſpeaking well, upon every occaſion, and neglect yourſelf in no one. Eloquence and good-breeding, alone, with an exceeding ſmall degree of parts and knowledge, will carry a man a great away; with your parts and knowledge, then, how far will they not carry you?

Adieu!

LETTER CCVIII.

London, Dec. the 16th, O. S. 1749.

DEAR BOY,

THIS letter will, I hope, find you ſafely arrived, and well ſettled at Rome, after the uſual diſtreſſes and accidents of a winter journey; which are very proper to teach you patience. Your ſtay there I look upon as a very important period of your life; and

and I do believe, that you will fill it up well. I hope you will employ the mornings diligently with Mr. Harte, in acquiring weight; and the evenings in the beſt companies at Rome, in acquiring luſtre. A formal, dull father would recommend to you to plod out the evenings, too, at home over a book by a dim taper; but I recommend to you the evenings for your pleaſures, which are as much a part of your education, and almoſt as neceſſary a one, as your morning ſtudies. Go to whatever aſſemblies or *ſpectacles* people of faſhion go to; and, when you are there, do as they do. Endeavour to outſhine thoſe who ſhine there the moſt; get the *Garbo*, the *Gentilezza*, the *Leggiadria* of the Italians; make love to the moſt impertinent beauty of condition that you meet with, and be gallant with all the reſt. Speak Italian, right or wrong, to every body; and if you do but laugh at yourſelf firſt for your bad Italian, nobody elſe will laugh at you for it. That is the only way to ſpeak it perfectly; which I expect you will do, becauſe I am ſure you may, before you leave Rome. View the moſt curious remains of antiquity, with a claſſical ſpirit; and they will clear up to you many paſſages of the claſſical authors: particularly the Trajan and Antonine Columns; where you find the warlike inſtruments, the dreſſes, and the triumphal ornaments, of the Romans. Buy alſo the prints and explanations of all thoſe reſpectable remains of Roman grandeur, and compare them with the originals. Moſt young travellers are contented with a general view of thoſe things,

things, ſay they are very fine, and then go about their buſineſs. I hope you will examine them in a very different way. *Approfondiſſez* every thing you ſee or hear; and learn, if you can, the *why* and the *wherefore*. Inquire into the meaning and the objects of the innumerable proceſſions which you will ſee at Rome at this time. Aſſiſt at all the ceremonies, and know the reaſon, or at leaſt the pretences, of them; and, however abſurd they may be, ſee and ſpeak of them with great decency. Of all things, I beg of you not to herd with your own countrymen, but to be always either with the Romans, or with the foreign Miniſters reſiding at Rome. You are ſent abroad to ſee the manners and characters, and learn the languages, of different countries; and not to converſe with Engliſh, in Engliſh; which would defeat all thoſe ends. Among your graver company, I recommend (as I have done before) the Jeſuits to you; whoſe learning and addreſs will both pleaſe and improve you: inform yourſelf, as much as you can, of the hiſtory, policy, and practice of that ſociety, from the time of its founder, Ignatius of Loyola, who was himſelf a mad-man. If you would know their morality, you will find it fully and admirably ſtated, in *Les Lettres d'un Provincial*, by the famous Monſieur Paſcal: and it is a book very well worth your reading. Few people ſee what they ſee, or hear what they hear; that is, they ſee and hear ſo inattentively and ſuperficially, that they are very little the better for what they do ſee and hear. This, I dare ſay, neither is nor will be your caſe.

caſe. You will underſtand, reflect upon, and conſequently retain, what you ſee and hear. You have ſtill two years good, but no more, to form your character in the world deciſively; for, within two months after your arrival in England, it will be finally and irrevocably determined, one way or another, in the opinion of the public. Devote, therefore, theſe two years to the purſuit of perfection; which ought to be every body's object, though in ſome particulars unattainable: thoſe who ſtrive and labour the moſt, will come the neareſt to it. But, above all things, aim at it in the two important arts of ſpeaking and pleaſing; without them, all your other talents are maimed and crippled. They are the wings upon which you muſt ſoar above other people; without them you will only crawl with the dull maſs of mankind. Prepoſſeſs by your Air, Addreſs, and Manners; purſuade by your tongue; and you will eaſily execute what your head has contrived. I deſire that you will ſend me very minute accounts from Rome; not of what you ſee, but of whom you ſee: of your pleaſures and entertainments. Tell me what companies you frequent moſt, and how you are received. *Mi dica anche ſe la lingua Italiana va bene, e ſe la parla facilmente; ma in ogni caſo biſogna parlarla ſempre per poter alla fine parlarla bene e pulito. Le donne l'inſegnano meglio aſſai dei maeſtri. Addio Caro Ragazzo, ſi ricordi del Garbo, della Gentilezza, e della Leggiadria: coſe tante neceſſarie ad un Cavaliere.*

LETTER

LETTER CCIX.

London, Dec. 19th, O. S. 1749.

DEAR BOY,

THE knowledge of mankind is a very uſeful knowledge for every body; a moſt neceſſary one for you, who are deſtined to an active, public life. You will have to do with all ſorts of characters; you ſhould, therefore, know them thoroughly, in order to manage them ably. This knowledge is not to be gotten ſyſtematically; you muſt acquire it yourſelf by your own obſervation and ſagacity: I will give you ſuch hints as I think may be uſeful land-marks in your intended progreſs.

I have often told you (and it is moſt true) that, with regard to mankind, we muſt not draw general concluſions from certain particular principles, though, in the main, true ones. We muſt not ſuppoſe, that, becauſe a man is a rational animal, he will therefore always act rationally; or, becauſe he has ſuch or ſuch a predominant paſſion, that he will act invariably and conſequentially in the purſuit of it. No: We are complicated machines; and though we have one main ſpring, that gives motion to the whole, we have an infinity of little wheels, which, in their turns, retard, precipitate, and ſometimes ſtop that motion. Let us exemplify. I will ſuppoſe Ambition to be (as it commonly is) the predominant

paſſion

paſſion of a Miniſter of State; and I will ſuppoſe that Miniſter to be an able one. Will he, therefore, invariably purſue the object of that predominant paſſion? May I be ſure that he will do ſo and ſo, becauſe he ought? Nothing leſs. Sickneſs, or low ſpirits, may damp this predominant paſſion; humour and peeviſhneſs may triumph over it; inferior paſſions may, at times, ſurpriſe it, and prevail. Is this ambitious Stateſman amorous? Indiſcreet and unguarded confidences made in tender moments, to his wife or his miſtreſs, may defeat all his ſchemes. Is he avaricious? Some great lucrative object, ſuddenly preſenting itſelf, may unravel all the work of his ambition. Is he paſſionate? Contradiction and provocation (ſometimes, it may be, too, artfully intended) may extort raſh and inconſiderate expreſſions, or actions deſtructive of his main object. Is he vain, and open to flattery? An artful, flattering favourite may miſlead him; and even lazineſs may, at certain moments, make him neglect or omit the neceſſary ſteps to that height at which he wants to arrive. Seek firſt, then, for the predominant paſſion of the character which you mean to engage and influence, and addreſs yourſelf to it; but without defying or deſpiſing the inferior paſſions: get them in your intereſt too, for now and then they will have their turns. In many caſes, you may not have it in your power to contribute to the gratification of the prevailing paſſion; then take the next beſt to your aid. There are many avenues to every man; and, when you cannot get at him through

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the great one, try the ſerpentine ones, and you will arrive at laſt.

There are two inconſiſtent paſſions, which, however, frequently accompany each other, like man and wife; and which, like man and wife too, are commonly clogs upon each other; I mean, Ambition and Avarice: the latter is often the true cauſe of the former; and then is the predominant paſſion. It ſeems to have been ſo in Cardinal Mazarin; who did any thing, ſubmitted to any thing, and forgave any thing, for the ſake of plunder. He loved and courted Power like an uſurer; becauſe it carried Profit along with it. Whoever ſhould have formed his opinion, or taken his meaſures, ſingly from the ambitious part of Cardinal Mazarin's character, would have found himſelf often miſtaken. Some who had found this out made their fortunes by letting him cheat them at play. On the contrary, Cardinal Richelieu's prevailing paſſion ſeems to have been ambition; and his immenſe riches, only the natural conſequences of that Ambition gratified; and yet I make no doubt but that Ambition had now and then its turn with the former, and Avarice with the latter. Richelieu (by the way) is ſo ſtrong a proof of the inconſiſtency of human nature, that I cannot help obſerving to you, that, while he abſolutely governed both his King and his Country, and was, in a great degree, the arbiter of the fate of all Europe, he was more jealous of the great reputation of Corneille, than of the power of Spain; and more flattered with being thought (what he was not) the

beſt Poet, than with being thought (what he certainly was) the greateſt Stateſman in Europe; and affairs ſtood ſtill, while he was concerting the criticiſm upon the *Cid*. Could one think this poſſible, if one did not know it to be true? Though men are all of one compoſition, the ſeveral ingredients are ſo differently proportioned in each individual, that no two are exactly alike; and no one, at all times, like himſelf. The ableſt man will, ſometimes, do weak things; the proudeſt man, mean things; the honeſteſt man, ill things; and the wickedeſt man, good ones. Study individuals then; and if you take (as you ought to do) their outlines from their prevailing paſſion, ſuſpend your laſt finiſhing ſtrokes, till you have attended to, and diſcovered the operations of their inferior paſſions, appetites, and humours. A man's general character may be that of the Honeſteſt Man of the world: do not diſpute it; you might be thought envious or ill-natured: but, at the ſame time, do not take this probity upon truſt, to ſuch a degree as to put your life, fortune, or reputation, in his power. This honeſt man may happen to be your rival in power, or intereſt, or in love; three paſſions that often put honeſty to moſt ſevere trials, in which it is too often caſt: but firſt analyſe this Honeſt Man yourſelf; and then, only, you will be able to judge how far you may, or may not, with ſafety truſt him.

Women are much more like each other than men; they have, in truth, but two paſſions, Vanity and Love: theſe are their univerſal characteriſtics. An

Agrippina

Agrippina may ſacrifice them to Ambition, or a Meſſalina to Luſt; but ſuch inſtances are rare; and, in general, all they ſay, and all they do, tends to the gratification of their Vanity or their Love. He who flatters them moſt, pleaſes them beſt; and they are moſt in love with him, who they think is the moſt in love with them. No adulation is too ſtrong for them; no aſſiduity too great; no ſimulation of paſſion too groſs: as, on the other hand, the leaſt word or action, that can poſſibly be conſtrued into a ſlight or contempt, is unpardonable, and never forgotten. Men are, in this reſpect, tender too, and will ſooner forgive an injury than an inſult. Some men are more captious than others; ſome are always wrong-headed: but every man living has ſuch a ſhare of Vanity, as to be hurt by marks of ſlight and contempt. Every man does not pretend to be a Poet, a Mathematician, or a Stateſman, and conſidered as ſuch; but every man pretends to common ſenſe, and to fill his place in the world with common decency; and conſequently does not eaſily forgive thoſe negligences, inattentions, and ſlights, which ſeem to call in queſtion, or utterly deny him both theſe pretenſions.

Suſpect, in general, thoſe who remarkably affect any one virtue; who raiſe it above all others, and who, in a manner, intimate that they poſſeſs it excluſively. I ſay, ſuſpect them; for they are commonly impoſtors: but do not be ſure that they are always ſo; for I have ſometimes known Saints really religious, Blufterers really brave, Reformers of man-

ners really honeſt, and Prudes really chaſte. Pry into the receſſes of their hearts yourſelf, as far as you are able, and never implicitly adopt a character upon common fame; which, though generally right as to the great outlines of characters, is always wrong in ſome particulars.

Be upon your guard againſt thoſe, who, upon very ſlight acquaintance, obtrude their unaſked and unmerited friendſhip and confidence upon you; for they probably cram you with them only for their own eating: but, at the ſame time, do not roughly reject them upon that general ſuppoſition. Examine farther, and ſee whether thoſe unexpected offers flow from a warm heart and a ſilly head, or from a deſigning head and a cold heart; for Knavery and Folly have often the ſame ſymptoms. In the firſt caſe, there is no danger in accepting them; *valeant quantum valere poſſunt.* In the latter caſe, it may be uſeful to ſeem to accept them, and artfully to turn the battery upon him who raiſed it.

There is an incontinency of friendſhip among young fellows, who are aſſociated by their mutual pleaſures only; which has, very frequently, bad conſequences. A parcel of warm hearts, and unexperienced heads, heated by convivial mirth, and poſſibly a little too much wine, vow, and really mean at the time, eternal friendſhips to each other, and indiſcreetly pour out their whole ſouls in common, and without the leaſt reſerve. Theſe confidences are as indiſcreetly repealed, as they were made; for new pleaſures, and new places, ſoon diſ-

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ſolve this ill-cemented connection; and then very ill uſes are made of theſe raſh confidences. Bear your part, however, in young companies; nay, excel, if you can, in all the ſocial and convivial joy and feſtivity that become youth. Truſt them with your love-tales, if you pleaſe; but keep your ſerious views ſecret. Truſt thoſe only to ſome tried friend, more experienced than yourſelf, and who, being in a different walk of life from you, is not likely to become your rival; for I would not adviſe you to depend ſo much upon the heroic virtue of mankind, as to hope, or believe, that your competitor will ever be your friend, as to the object of that competition.

Theſe are reſerves and cautions very neceſſary to have, but very imprudent to ſhow; the *volto ſciolto* ſhould accompany them.

LETTER CCX.

DEAR BOY,

GREAT talents, and great virtues (if you ſhould have them) will procure you the reſpect and the admiration of mankind; but it is the leſſer talents, the *leniores virtutes*, which muſt procure you their love and affection. The former, unaſſiſted and unadorned by the latter, will extort praiſe; but

will, at the ſame time, excite both fear and envy; two ſentiments abſolutely incompatible with love and affection.

Cæſar had all the great vices, and Cato all the great virtues, that men could have. But Cæſar had the *leniores virtutes*, which Cato wanted; and which made him beloved, even by his enemies, and gained him the hearts of mankind, in ſpite of their reaſon; while Cato was not even beloved by his friends, notwithſtanding the eſteem and reſpect which they could not refuſe to his virtues; and I am apt to think, that if Cæſar had wanted, and Cato poſſeſſed, thoſe *leniores virtutes*, the former would not have attempted (at leaſt with ſucceſs), and the latter could have protected, the liberties of Rome. Mr. Addiſon, in his Cato, ſays of Cæſar (and I believe with truth)

Curſe on his virtues, they've undone his country.

By which he means, thoſe leſſer, but engaging virtues, of gentleneſs, affability, complaiſance, and good-humour. The knowledge of a Scholar, the courage of a Hero, and the virtue of a Stoic, will be admired; but, if the knowledge be accompanied with arrogance, the courage with ferocity, and the virtue with inflexible ſeverity, the man will never be loved. The heroiſm of Charles XII. of Sweden (if his brutal courage deſerves that name) was univerſally admired, but the man no where beloved. Whereas Henry IV. of France, who had full as much courage, and was much longer engaged in wars,

wars, was generally beloved upon account of his leſſer and ſocial virtues. We are all ſo formed, that our underſtandings are generally the *dupes* of our hearts, that is, of our paſſions; and the ſureſt way to the former is through the latter, which muſt be engaged by the *leniores virtutes* alone, and the manner of exerting them. The inſolent civility of a proud man is (for example), if poſſible, more ſhocking than his rudeneſs could be; becauſe he ſhows you, by his manner, that he thinks it mere condeſcenſion in him; and that his goodneſs alone beſtows upon you what you have no pretence to claim. He intimates his protection, inſtead of his friendſhip, by a gracious nod, inſtead of an uſual bow; and rather ſignifies his conſent that you may, than his invitation that you ſhould ſit, walk, eat, or drink with him.

The coſtive liberality of a purſe-proud man inſults the diſtreſſes it ſometimes relieves: he takes care to make you feel your own misfortunes, and the difference between your ſituation and his; both which he inſinuates to be juſtly merited: yours, by your folly; his, by his wiſdom. The arrogant pedant does not communicate, but promulgates his knowledge. He does not give it, but he inflicts it upon you; and is, if poſſible, more deſirous to ſhow you your own ignorance, than his own learning. Such manners as theſe, not only in the particular inſtances which I have mentioned, but likewiſe in all others, ſhock and revolt that little pride and vanity which every man has in his heart; and

obliterate in us the obligation for the favour conferred, by reminding us of the motive which produced, and the manner which accompanied it.

Theſe faults point out their oppoſite perfections; and your own good ſenſe will naturally ſuggeſt them to you.

But, beſides theſe leſſer virtues, there are what may be called the leſſer talents or accompliſhments, which are of great uſe to adorn and recommend all the greater; and the more ſo, as all people are judges of the one, and but few are of the other. Every body feels the impreſſion, which an engaging addreſs, an agreeable manner of ſpeaking, and an eaſy politeneſs, makes upon them; and they prepare the way for the favourable reception of their betters. Adieu.

LETTER CCXI.

London, Dec. 26th, O. S. 1749.

My dear Friend,

THE New-year is the ſeaſon, in which cuſtom ſeems more particularly to authoriſe civil and harmleſs lies, under the name of compliments. People reciprocally profeſs wiſhes which they ſeldom form; and concern, which they ſeldom feel. This is not

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the caſe between you and me, where truth leaves no room for compliments.

Dii tibi dent annos, de te nam cætera fumes, was ſaid formerly to one, by a man who certainly did not think it. With the variation of one word only, I will with great truth ſay it to you. I will make the firſt part conditional, by changing, in the ſecond, the *nam* into *ſi*. May you live, as long as you are fit to live, but no longer! or, may you rather die, before you ceaſe to be fit to live, than after! My true tenderneſs for you makes me think more of the manner, than of the length of your life, and forbids me to wiſh it prolonged, by a ſingle day, that ſhould bring guilt, reproach, and ſhame upon you. I have not malice enough in my nature, to wiſh that to my greateſt enemy. You are the principal object of all my cares, the only object of all my hopes: I have now reaſon to believe, that you will reward the former, and anſwer the latter; in that caſe, may you live long! for you muſt live happy; *de te nam cætera fumes*. Conſcious virtue is the only ſolid foundation of all happineſs; for riches, power, rank, or whatever, in the common acceptation of the word, is ſuppoſed to conſtitute happineſs, will never quiet, much leſs cure, the inward pangs of guilt. To that main wiſh, I will add thoſe of the good old nurſe of Horace, in his Epiſtle to Tibullus: *Sapere*, you have it in a good degree already. *Et fari ut poſſit quæ ſentiat*. Have you that? More, much more is meant by it, than common ſpeech, or mere articulation. I

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fear that ſtill remains to be wiſhed for, and I earneſtly wiſh it you. *Gratia* and *Fama* will inevitably accompany the abovementioned qualifications. The *Valetudo* is the only one that is not in your own power: Heaven alone can grant it you, and may it do ſo abundantly! As for the *mundus victus, non deficiente crumenâ*, do you deſerve, and I will provide them.

It is with the greateſt pleaſure that I conſider the fair proſpect which you have before you. You have ſeen, read, and learned more, at your age, than moſt young fellows have done at two or three and twenty. Your deſtination is a ſhining one, and leads to rank, fortune, and diſtinction. Your education has been calculated for it; and, to do you juſtice, that education has not been thrown away upon you. You want but two things, which do not want conjuration, but only care, to acquire, eloquence and manners; that is, the graces of ſpeech, and the graces of behaviour. You may have them; they are as much in your power as powdering your hair is: and will you let the want of them obſcure (as it certainly will do) that ſhining proſpect which preſents itſelf to you? I am ſure you will not. They are the ſharp end, the point of the nail that you are driving, which muſt make way firſt for the larger and more ſolid parts to enter. Suppoſing your moral character as pure, and your knowledge as ſound, as I really believe them both to be; you want nothing for that perfection, which I have ſo conſtantly wiſhed you, and taken ſo much

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pains to give you, but eloquence and politeneſs. A man, who is not born with a poetical genius, can never be a poet, or, at beſt, an extreme bad one; but every man, who can ſpeak at all, can ſpeak elegantly and correctly, if he pleaſes, by attending to the beſt authors and orators; and, indeed, I would adviſe thoſe, who do not ſpeak elegantly, not to ſpeak at all; for I am ſure they will get more by their ſilence than by their ſpeech. As for politeneſs; whoever keeps good company, and is not polite, muſt have formed a reſolution, and take ſome pains not to be ſo; otherwiſe he would naturally and inſenſibly acquire the air, the addreſs, and the turn, of thoſe he converſes with. You will, probably, in the courſe of this year, ſee as great a variety of good company, in the ſeveral Capitals you will be at, as in any one year of your life; and conſequently muſt (I ſhould hope) catch ſome of their manners, almoſt whether you will or not; but, as I dare ſay you will endeavour to do it, I am convinced you will ſucceed, and that I ſhall have the pleaſure of finding you, at your return here, one of the beſt-bred men in Europe.

I imagine, that when you receive my letters, and come to thoſe parts of them which relate to eloquence and politeneſs, you ſay, or at leaſt think, What, will he never have done upon theſe two ſubjects? Has he not ſaid all he can ſay upon them? Why the ſame thing over and over again? If you do think or ſay ſo, it muſt proceed from your not yet knowing the infinite importance of theſe two

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accompliſhments, which I cannot recommend to you too often, nor inculcate too ſtrongly. But if, on the contrary, you are convinced of the utility, or rather the neceſſity, of theſe two accompliſhments, and are determined to acquire them, my repeated admonitions are only unneceſſary; and I grudge no trouble, which can poſſibly be of the leaſt uſe to you.

I flatter myſelf, that your ſtay at Rome will go a great way towards anſwering all my views: I am ſure it will, if you employ your time, and your whole time, as you ſhould. Your firſt morning hours, I would have you devote to your graver ſtudies with Mr. Harte; the middle part of the day, I would have employed in ſeeing things; and the evenings, in ſeeing people. You are not, I hope, of a lazy, inactive turn, in either body or mind; and, in that caſe, the day is full long enough for every thing; eſpecially at Rome, where it is not the faſhion, as it is here, and at Paris, to embezzle at leaſt half of it at table. But if, by accident, two or three hours are ſometimes wanting for ſome uſeful purpoſe, borrow them from your ſleep. Six, or at moſt ſeven, hours ſleep is, for a conſtancy, as much as you or any body can want: more is only lazineſs and dozing; and is, I am perſuaded, both unwholeſome and ſtupifying. If, by chance, your buſineſs, or your pleaſures, ſhould keep you up till four or five o'clock in the morning, I would adviſe you, however, to riſe exactly at your uſual time, that you may not loſe the precious morn-

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ing hours; and that the want of ſleep may force you to go to bed earlier the next night. This is what I was adviſed to do when very young, by a very wiſe man; and what, I aſſure you, I always did in the moſt diſſipated part of my life. I have very often gone to bed at ſix in the morning, and roſe, notwithſtanding, at eight; by which means I got many hours in the morning, that my companions loſt; and the want of ſleep obliged me to keep good hours the next, or at leaſt the third night. To this method I owe the greateſt part of my reading; for, from twenty to forty, I ſhould certainly have read very little, if I had not been up while my acquaintances were in bed. Know the true value of time; ſnatch, ſeize, and enjoy every moment of it. No idleneſs, no lazineſs, no procraſtination: never put off till to-morrow what you can do to-day. That was the rule of the famous and unfortunate Penſionary De Witt; who, by ſtrictly following it, found time, not only to do the whole buſineſs of the Republic, but to paſs his evenings at aſſemblies and ſuppers, as if he had had nothing elſe to do or think of.

Adieu, my dear friend, for ſuch I ſhall call you, and as ſuch I ſhall, for the future, live with you. I diſcaim all titles which imply an authority that, I am perſuaded, you will never give me occaſion to exerciſe.

Multos, et felices, moſt ſincerely, to Mr. Harte.

LETTER

LETTER CCXII.

London, Jan. 8th, O. S 1750.

DEAR BOY,

I HAVE ſeldom or never written to you upon the ſubject of Religion and Morality: your own reaſon, I am perſuaded, has given you true notions of both; they ſpeak beſt for themſelves; but, if they wanted aſſiſtance, you have Mr. Harte at hand, both for precept and example: to your own reaſon, therefore, and to Mr. Harte, ſhall I refer you, for the reality of both, and confine myſelf, in this letter, to the decency, the utility, and the neceſſity of ſcrupulouſly preſerving the appearances of both. When I ſay the appearances of Religion, I do not mean that you ſhould talk or act like a Miſſionary, or an Enthuſiaſt, nor that you ſhould take up a controverſial cudgel againſt whoever attacks the ſect you are of; this would be both uſeleſs, and unbecoming your age: but I mean that you ſhould by no means ſeem to approve, encourage, or applaud, thoſe libertine notions, which ſtrike at Religions equally, and which are the poor threadbare topics of half-wits, and minute philoſophers. Even thoſe who are ſilly enough to laugh at their jokes, are ſtill wiſe enough to diſtruſt and deteſt their characters; for, putting moral virtues at the higheſt, and Religion at the loweſt, Religion muſt ſtill be allowed

lowed to be a collateral ſecurity, at leaſt, to virtue, and every prudent man will ſooner truſt to two ſecurities than to one. Whenever, therefore, you happen to be in company with thoſe pretended *Eſprits forts*, or with thoughtleſs libertines, who laugh at all Religion, to ſhew their wit, or diſclaim it, to complete their riot; let no word or look of yours intimate the leaſt approbation; on the contrary, let a ſilent gravity expreſs your diſlike: but enter not into the ſubject, and decline ſuch unprofitable and indecent controverſies. Depend upon this truth, that every man is the worſe looked upon, and the leſs truſted, for being thought to have no Religion: in ſpite of all the pompous and ſpecious epithets he may aſſume of *Eſprit fort*, Freethinker, or Moral Philoſopher; and a wiſe Atheiſt (if ſuch a thing there is) would, for his own intereſt and character in this world, pretend to ſome Religion.

Your moral character muſt be not only pure, but, like Cæſar's wife, unſuſpected. The leaſt ſpeck or blemiſh upon it is fatal. Nothing degrades and vilifies more, for, it excites and unites deteſtation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the cuſtoms and faſhions of different countries; nay, there are ſtill, if poſſible, more unaccountable wretches: I mean, thoſe who affect to preach and propagate ſuch abſurd and infamous notions, without believing them themſelves. Theſe are the devil's hypocrites.

crites. Avoid, as much as poſſible, the company of ſuch people; who reflect a degree of diſcredit and infamy upon all who converſe with them. But as you may, ſometimes, by accident fall into ſuch company, take great care that no complaiſance, no good-humour, no warmth of feſtal mirth, ever make you ſeem even to acquieſce, much leſs to approve or applaud, ſuch infamous doctrines. On the other hand, do not debate nor enter into ſerious argument, upon a ſubject ſo much below it; but content yourſelf with telling theſe *Apoſtles*, that you know they are not ſerious; that you have a much better opinion of them than they would have you have; and that, you are very ſure, they would not practiſe the doctrine they preach. But put your private mark upon them, and ſhun them for ever afterwards.

There is nothing ſo delicate as your moral character, and nothing which it is your intereſt ſo much to preſerve pure. Should you be ſuſpected of injuſtice, malignity, perfidy, lying, *&c.* all the parts and knowledge in the world will never procure you eſteem, friendſhip, or reſpect. A ſtrange concurrence of circumſtances has ſometimes raiſed very bad men to high ſtations; but they have been raiſed like criminals to a pillory, where their perſons and their crimes, by being more conſpicuous, are only the more known, the more deteſted, and the more pelted and inſulted. If, in any caſe whatſoever, affectation and oſtentation are pardonable, it is in the caſe of morality; though, even there, I would not

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adviſe you to a phariſaical pomp of virtue. But I will recommend to you a moſt ſcrupulous tenderneſs for your moral character; and the utmoſt care not to ſay or do the leaſt thing, that may ever ſo ſlightly taint it. Show yourſelf, upon all occaſions, the advocate, the friend, but not the bully, of virtue. Col. Chartres, whom you have certainly heard of (who was, I believe, the moſt notorious blaſted raſcal in the world, and who had, by all ſorts of crimes, amaſſed immenſe wealth), was ſo ſenſible of the diſadvantage of a bad character, that I heard him once ſay, in his impudent, profligate manner, that, though he would not give one farthing for virtue, he would give ten thouſand pounds for a character, becauſe he ſhould get a hundred thouſand pounds by it; whereas he was ſo blaſted, that he had no longer an opportunity of cheating people. Is it poſſible, then, that an honeſt man can neglect what a wiſe rogue would purchaſe ſo dear?

There is one of the vices above-mentioned, into which people of good education, and, in the main, of good principles, ſometimes fall, from miſtaken notions of ſkill, dexterity, and ſelf-defence: I mean lying; though it is inſeparably attended with more infamy and loſs than any other. The prudence and neceſſity of often concealing the truth, inſenſibly ſeduces people to violate it. It is the only art of mean capacities, and the only refuge of mean ſpirits. Whereas, concealing the truth upon proper occaſions, is as prudent and as innocent, as telling a lie, upon any occaſion, is infamous and fooliſh. I will

ſtate you a caſe in your own department. Suppoſe you are employed at a foreign Court, and that the miniſter of that Court is abſurd or impertinent enough to aſk you what your inſtructions are: will you tell him a lie, which, as ſoon as found out (and found out it certainly will be), muſt deſtroy your credit, blaſt your character, and render you uſeleſs there? No. Will you tell him the truth then, and betray your truſt? As certainly, No. But you will anſwer, with firmneſs, That you are ſurpriſed at ſuch a queſtion; that you are perſuaded he does not expect an anſwer to it; but that, at all events, he certainly will not have one. Such an anſwer will give him confidence in you; he will conceive an opinion of your veracity, of which opinion you may afterwards make very honeſt and fair advantages. But if, in negotiations, you are looked upon as a liar, and a trickſter, no confidence will be placed in you, nothing will be communicated to you, and you will be in the ſituation of a man who has been burnt in the cheek; and who, from that mark, cannot afterwards get an honeſt livelihood if he would, but muſt continue a thief.

Lord Bacon, very juſtly, makes a diſtinction between ſimulation and diſſimulation: and allows the latter rather than the former; but ſtill obſerves, that they are the weaker ſort of politicians who have recourſe to either. A man who has ſtrength of mind, and ſtrength of parts, wants neither of them. *Certainly* (ſays he), *the ableſt men that ever were, have all had an openneſs and frankneſs of dealing, and a*

name of certainty and veracity; but then they were like horſes well managed; for they could tell, paſſing well, when to ſtop, or turn; and at ſuch times, when they thought the caſe indeed required ſome diſſimulation, if then they uſed it, it came to paſs, that the former opinion ſpread abroad, of their good faith and clearneſs of dealing, made them almoſt inviſible. There are people who indulge themſelves in a ſort of lying, which they reckon innocent, and which, in one ſenſe, is ſo; for it hurts nobody but themſelves. This ſort of lying is the ſpurious offspring of vanity, begotten upon folly; theſe people deal in the marvellous; they have ſeen ſome things that never exiſted; they have ſeen other things which they never really ſaw, though they did exiſt, only becauſe they were thought worth ſeeing. Has any thing remarkable been ſaid or done in any place, or in any company, they immediately preſent and declare themſelves eye or ear witneſſes of it. They have done feats themſelves, unattempted, or at leaſt unperformed, by others. They are always the heroes of their own fables; and think, that they gain conſideration, or at leaſt preſent attention, by it; whereas, in truth, all they get is ridicule and contempt, not without a good degree of diſtruſt; for, one muſt naturally conclude, that he who will tell any lie from idle vanity, will not ſcruple telling a greater for intereſt. Had I really ſeen any thing ſo very extraordinary as to be almoſt incredible, I would keep it to myſelf, rather than, by telling it, give any one body room to doubt, for one minute, of my veracity. It is moſt certain,

that the reputation of chaſtity is not ſo neceſſary for a woman, as that of veracity is for a man: and with reaſon; for, it is poſſible for a woman to be virtuous, though not ſtrictly chaſte; but it is not poſſible for a man to be virtuous without ſtrict veracity. The ſlips of the poor women are ſometimes mere bodily frailties; but a lie in a man is a vice of the mind, and of the heart. For God's ſake! be ſcrupulouſly jealous of the purity of your moral character; keep it immaculate, unblemiſhed, unſullied; and it will be unſuſpected. Defamation and calumny never attack, where there is no weak place; they magnify, but they do not create.

There is a very great difference between that purity of character, which I ſo earneſtly recommend to you, and the Stoical gravity and auſterity of character, which I do by no means recommend to you. At your age, I would no more wiſh you to be a Cato, than a Clodius. Be, and be reckoned, a man of pleaſure, as well as a man of buſineſs. Enjoy this happy and giddy time of your life; ſhine in the pleaſures, and in the company, of people of your own age. This is all to be done, and indeed only can be done, without the leaſt taint to the purity of your moral character; for, thoſe miſtaken young fellows, who think to ſhine by an impious or immoral licentiouſneſs, ſhine only from their ſtinking, like corrupted fleſh in the dark. Without this purity, you can have no dignity of character; and, without dignity of character, it is impoſſible to riſe in the world. You muſt be reſpectable, if you will

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be reſpected. I have known people flattern away their character, without really polluting it; the conſequence of which has been, that they have become innocently contemptible; their merit has been dimmed, their pretenſions unregarded, and all their views defeated. Character muſt be kept bright, as well as clean. Content yourſelf with mediocrity in nothing. In purity of character, and in politeneſs of manners, labour to excel all, if you wiſh to equal many. Adieu.

LETTER CCXIII.

London, Jan. 11th, O. S. 1750.

MY DEAR FRIEND,

YESTERDAY I received a letter from Mr. Harte, of the 31ſt December, N. S. which I will anſwer ſoon; and for which I deſire you to return him my thanks now. He tells me two things, that give me great ſatisfaction: one is, that there are very few Engliſh at Rome; the other is, that you frequent the beſt foreign companies. This laſt is a very good ſymptom; for, a man of ſenſe is never deſirous to frequent thoſe companies where he is not deſirous to pleaſe, or where he finds that he diſpleaſes. It will not be expected in thoſe companies, that, at your age, you ſhould have the *Garbo*, the *Diſinvoltura*,

and the *Leggiadria*, of a man of five-and-twenty, who has been long uſed to keep the beſt companies; and therefore do not be diſcouraged, and think yourſelf either ſlighted or laughed at, becauſe you ſee others, older and more uſed to the world, eaſier, more familiar, and conſequently rather better received in thoſe companies than yourſelf. In time your turn will come; and, if you do but ſhow an inclination, a deſire to pleaſe, though you ſhould be embarraſſed, or even err in the means, which muſt neceſſarily happen to you at firſt, yet the will (to uſe a vulgar expreſſion) will be taken for the deed; and people, inſtead of laughing at you, will be glad to inſtruct you. Good ſenſe can only give you the great outlines of good-breeding; but, obſervation and uſage can alone give you the delicate touches, and the fine colouring. You will naturally endeavour to ſhow the utmoſt reſpect to people of certain ranks and characters, and conſequently you will ſhow it; but the proper, the delicate manner of ſhowing that reſpect, nothing but obſervation and time can give.

I remember that, when, with all the awkwardneſs and ruſt of Cambridge about me, I was firſt introduced into good company, I was frightened out of my wits. I was determined to be, what I thought civil; I made fine low bows, and placed myſelf below every body; but, when I was ſpoken to, or attempted to ſpeak myſelf, *obſtupui, ſteteruntque comæ, et vox faucibus hæſit.* If I ſaw people whiſper, I was ſure it was at me; and I thought myſelf the ſole ob-

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ject of either the ridicule or the cenſure of the whole company; who, God knows, did not trouble their heads about me. In this way I ſuffered, for ſome time, like a criminal at the bar; and ſhould certainly have renounced all polite company for ever, if I had not been ſo convinced of the abſolute neceſſity of forming my manners upon thoſe of the beſt companies, that I determined to perſevere, and ſuffer any thing, or every thing, rather than not compaſs that point. Inſenſibly it grew eaſier to me; and I began not to bow ſo ridiculouſly low, and to anſwer queſtions without great heſitation or ſtammering: if, now and then, ſome charitable people, ſeeing my embarraſſment, and being *déſœuvrés* themſelves, came and ſpoke to me, I conſidered them as angels ſent to comfort me; and that gave me a little courage. I got more ſoon afterwards, and was intrepid enough to go up to a fine woman, and tell her that I thought it a warm day; ſhe anſwered me, very civilly, that ſhe thought ſo too; upon which the converſation ceaſed, on my part, for ſome time, till ſhe, good-naturedly reſuming it, ſpoke to me thus: "I ſee your embar-
"raſſment, and I am ſure that the few words you
"ſaid to me coſt you a great deal; but do not be
"diſcouraged for that reaſon, and avoid good com-
"pany. We ſee that you deſire to pleaſe, and that
"is the main point; you want only the manner, and
"you think that you want it ſtill more than you do.
"You muſt go through your noviciate before you
"can profeſs good-breeding; and, if you will be

" my novice, I will preſent you to my acquaintance " as ſuch."

You will eaſily imagine how much this ſpeech pleaſed me, and how awkwardly I anſwered it. I hemmed once or twice (for it gave me a bur in my throat) before I could tell her, that I was very much obliged to her; that it was true, that I had a great deal of reaſon to diſtruſt my own behaviour, not being uſed to fine company; and that I ſhould be proud of being her novice, and receiving her inſtructions.

As ſoon as I had fumbled out this anſwer, ſhe called up three or four people to her, and ſaid, * *Sçavez vous* (for ſhe was a foreigner, and I was abroad) *que j'ai entrepris ce jeune homme, et qu'il le faut raſſurer? Pour moi, je crois en avoir fait la conquête, car il s'eſt émancipé dans le moment au point de me dire, en tremblant, qu'il faiſoit chaud. Il faut que vous m'aidiez à le dérouiller. Il lui faut néceſſairement une*

* " Do you know that I have undertaken this young man, " and he muſt be encouraged? As for me, I think I have " made a conqueſt of him; for, he juſt now ventured to tell " me, although tremblingly, that it is warm. You will aſſiſt " me in poliſhing him. He muſt neceſſarily have a paſſion for " ſomebody; if he does not think me worthy of being the ob- " ject, we will ſeek out ſome other. However, my novice, do " not diſgrace yourſelf by frequenting opera girls and actreſſes; " who will not require of you ſentiments and politeneſs, but " will be your ruin in every reſpect. I repeat it to you, my " friend, if you ſhould get into low, mean company, you will be " undone. Theſe creatures will deſtroy your fortune and your " health, corrupt your morals, and you will never acquire the " ſtyle of good company."

paſſion,

paſſion, et s'il ne m'en juge pas digne, nous lui en chercherons quelque autre. Au reſte, mon novice, n'allez pas vous encanailler avec des filles d'Opéra et des Comédiennes, qui vous épargneront les fraix et du ſentiment et de la politeſſe, mais qui vous en couteront bien plus à tout autre égard. Je vous le dis encore; ſi vous vous encanaillez, vous êtes perdu, mon ami. Ces malheureuſes ruineront et votre fortune et votre ſanté, corrompront vos mœurs, et vous n'aurez jamais le ton de la bonne compagnie. The company laughed at this lecture, and I was ſtunned with it. I did not know whether ſhe was ſerious or in jeſt. By turns I was pleaſed, aſhamed, encouraged, and dejected. But, when I found afterwards that both ſhe, and thoſe to whom ſhe had preſented me, countenanced and protected me in company, I gradually got more aſſurance, and began not to be aſhamed of endeavouring to be civil. I copied the beſt maſters, at firſt ſervilely, afterwards more freely, and at laſt I joined habit and invention.

All this will happen to you, if you perſevere in the deſire of pleaſing and ſhining as a man of the world: that part of your character is the only one, about which I have at preſent the leaſt doubt. I cannot entertain the leaſt ſuſpicion of your moral character; your learned character is out of queſtion. Your polite character is now the only remaining object that gives me the leaſt anxiety; and you are now in the right way of finiſhing it. Your conſtant colliſion with good company will, of courſe, ſmooth and poliſh you. I could wiſh that you

would

would ſay, to the five or ſix men or women with whom you are the moſt acquainted. That you are ſenſible, that, from youth and inexperience, you muſt make many miſtakes in good-breeding; that you beg of them to correct you, without reſerve, wherever they ſee you fail; and that you ſhall take ſuch admonitions as the ſtrongeſt proofs of their friendſhip. Such a confeſſion and application will be very engaging to thoſe to whom you make them. They will tell others of them, who will be pleaſed with that diſpoſition, and, in a friendly manner, tell you of any little ſlip or error. The Duke de Nivernois * would, I am ſure, be charmed, if you dropped ſuch a thing to him; adding, that you loved to addreſs yourſelf always to the beſt maſters. Obſerve alſo the different modes of good-breeding of ſeveral nations, and conform yourſelf to them reſpectively. Uſe an eaſy civility with the French, more ceremony with the Italians, and ſtill more with the Germans; but let it be without embarraſſment, and with eaſe. Bring it, by uſe, to be habitual to you; for, if it ſeems unwilling and forced, it will never pleaſe. *Omnis Ariſtippum decuit Color, et Res.* Acquire an eaſineſs and verſatility of manners, as well as of mind; and, like the Cameleon, take the hue of the company you are with.

There is a ſort of veteran women of condition, who, having lived always in the *grand monde*, and having poſſibly had ſome gallantries, together with

* At that time Embaſſador from the Court of France, at Rome.

the

the experience of five-and-twenty or thirty years, form a young fellow better than all the rules that can be given him. Theſe women, being paſt their bloom, are extremely flattered by the leaſt attention from a young fellow; and they will point out to him thoſe manners and *attentions* that pleaſed and engaged them, when they were in the pride of their youth and beauty. Wherever you go, make ſome of thoſe women your friends; which a very little matter will do. Aſk their advice, tell them your doubts or difficulties, as to your behaviour; but take great care not to drop one word of their experience; for experience implies age, and the ſuſpicion of age, no woman, let her be ever ſo old, ever forgives.—I long for your picture, which Mr. Harte tells me is now drawing. I want to ſee your countenance, your air, and even your dreſs; the better they all three are, the better: I am not wiſe enough to deſpiſe any one of them. Your dreſs, at leaſt, is in your own power, and I hope that you mind it to a proper degree. Yours, Adieu.

LETTER

LETTER CCXIV.

London, Jan. 18th, O. S. 1750.

MY DEAR FRIEND,

I CONSIDER the ſolid part of your little edifice as ſo near being finiſhed and completed, that my only remaining care is about the embelliſhments; and that muſt now be your principal care too. Adorn yourſelf with all thoſe graces and accompliſhments, which, without ſolidity, are frivolous; but without which, ſolidity is, to a great degree, uſeleſs. Take one man, with a very moderate degree of knowledge, but with a pleaſing figure, a prepoſſeſſing addreſs, graceful in all that he ſays and does, polite, *liant*, and, in ſhort, adorned with all the leſſer talents; and take another man, with ſound ſenſe and profound knowledge, but without the above-mentioned advantages; the former will not only get the better of the latter, in every purſuit of every *kind*, but in truth there will be no ſort of competition between them. But can every man acquire theſe advantages? I ſay, yes, if he pleaſe; ſuppoſing he is in a ſituation, and in circumſtances, to frequent good company. Attention, obſervation, and imitation, will moſt infallibly do it.

When you ſee a man, whoſe firſt *abord* ſtrikes you, prepoſſeſſes you in his favour, and makes you entertain a good opinion of him, you do not know why: analyſe that *abord*, and examine, within yourſelf,

ſelf, the ſeveral parts that compoſed it; and you will generally find it to be the reſult, the happy aſſemblage of modeſty unembarraſſed, reſpect without timidity, a genteel, but unaffected attitude of body and limbs, an open, chearful, but unſmirking countenance, and a dreſs, by no means negligent, and yet not foppiſh. Copy him, then, not ſervilely, but as ſome of the greateſt maſters of painting have copied others; inſomuch, that their copies have been equal to the originals, both as to beauty and freedom. When you ſee a man, who is univerſally allowed to ſhine as an agreeable, well-bred man, and a fine gentleman (as, for example, the Duke de Nivernois), attend to him, watch him carefully; obſerve in what manner he addreſſes himſelf to his ſuperiors, how he lives with his equals, and how he treats his inferiors. Mind his turn of converſation, in the ſeveral ſituations of morning viſits, the table, and the evening amuſements. Imitate, without mimicking him; and be his duplicate, but not his ape. You will find, that he takes care never to ſay or do any thing, that can be conſtrued into a ſlight, or a negligence; or that can, in any degree, mortify people's vanity and ſelf-love; on the contrary, you will perceive that he makes people pleaſed with him, by making them firſt pleaſed with themſelves: he ſhows reſpect, regard, eſteem, and attention, where they are ſeverally proper; he ſows them with care, and he reaps them in plenty.

Theſe amiable accompliſhments are all to be acquired by uſe and imitation; for we are, in truth,

more

more than half what we are, by imitation. The great point is, to chooſe good models, and to ſtudy them with care. People inſenſibly contract, not only the air, the manners, and the vices, of thoſe with whom they commonly converſe, but their virtues too, and even their way of thinking. This is ſo true, that I have known very plain underſtandings catch a certain degree of wit, by conſtantly converſing with thoſe who had a great deal. Perſiſt, therefore, in keeping the beſt company, and you will inſenſibly become like them; but, if you add attention and obſervation, you will very ſoon be one of them. This inevitable contagion of company ſhows you the neceſſity of keeping the beſt, and avoiding all other; for, in every one ſomething will ſtick. You have, hitherto, I confeſs, had very few opportunities of keeping polite company. Weſtminſter ſchool is, undoubtedly, the ſeat of illiberal manners and brutal behaviour. Leipſig, I ſuppoſe, is not the ſeat of refined and elegant manners. Venice, I believe, has done ſomething; Rome, I hope, will do a great deal more; and Paris will, I dare ſay, do all that you want; always ſuppoſing, that you frequent the beſt companies, and in the intention of improving and forming yourſelf; for, without that intention, nothing will do.

I here ſubjoin a liſt of all thoſe neceſſary, ornamental accompliſhments (without which, no man living can either pleaſe, or riſe in the world), which hitherto I fear you want, and which only require your care and attention to poſſeſs.

To

To ſpeak elegantly, whatever language you ſpeak in; without which, nobody will hear you with pleaſure, and conſequently you will ſpeak to very little purpoſe.

An agreeable and diſtinct elocution; without which nobody will hear you with patience: this every body may acquire, who is not born with ſome imperfection in the organs of ſpeech. You are not; and therefore it is wholly in your power. You need take much leſs pains for it than Demoſthenes did.

A diſtinguiſhed politeneſs of manners and addreſs; which common ſenſe, obſervation, good company, and imitation, will infallibly give you, if you will accept of it.

A genteel carriage, and graceful motions, with the air of a man of faſhion. A good dancing-maſter, with ſome care on your part, and ſome imitation of thoſe who excel, will ſoon bring this about.

To be extremely clean in your perſon, and perfectly well-dreſſed, according to the faſhion, be that what it will. Your negligence of dreſs, while you were a ſchool-boy, was pardonable; but would not be ſo now.

Upon the whole, take it for granted, that, without theſe accompliſhments, all you know, and all you can do, will avail you very little. Adieu.

LETTER

LETTER CCXV.

London, Jan. 25th, O. S. 1750.

MY DEAR FRIEND,

IT is ſo long ſince I have heard from you, that I ſuppoſe Rome engroſſes every moment of your time; and if it engroſſes it in the manner I could wiſh, I willingly give up my ſhare of it. I would rather *prodeſſe quam conſpici*. Put out your time but to good intereſt; and I do not deſire to borrow much of it. Your ſtudies, the reſpectable remains of antiquity, and your evening amuſements, cannot, and indeed ought not, to leave you much time to write. You will probably never ſee Rome again; and therefore you ought to ſee it well now: by ſeeing it well, I do not mean only the buildings, ſtatues, and paintings; though they undoubtedly deſerve your attention: but I mean ſeeing into the conſtitution and government of it. But theſe things certainly occur to your own common ſenſe.

How go your pleaſures at Rome? Are you in faſhion there; that is, do you live with the people who are? the only way of being ſo yourſelf, in time. Are you domeſtic enough in any conſiderable houſe to be called *le petit Stanhope?* Has any woman of faſhion and good-breeding taken the trouble of abuſing and laughing at you amicably to your face? Have you found a good *décrotteuſe?* For, theſe

theſe are the ſteps by which you muſt riſe to politeneſs. I do not preſume to aſk if you have any attachment, becauſe I believe you will not make me your *confident*; but this I will ſay eventually, that if you have one, *il faut bien païer d'attentions et de petits ſoins*, if you would have your ſacrifice propitiouſly received. Women are not ſo much taken by beauty as men are, but prefer thoſe men who ſhow them the moſt attention.

Would you engage the lovely fair,
With gentleſt manners treat her;
With tender looks and graceful air,
In ſofteſt accents greet her.

Verſe were but vain, the Muſes fail,
Without the Graces' aid;
The God of Verſe could not prevail
To ſtop the flying maid.

Attention by attentions gain,
And merit care by cares;
So ſhall the nymph reward your pain,
And Venus crown your pray'rs *.

Probatum eſt.

A man's addreſs and manner, weighs much more with them than his beauty; and, without them, the *Abbati* and the *Monſignori* will get the better of you. This addreſs and manner ſhould be exceedingly reſpectful, but at the ſame time eaſy, and unembarraſſed. Your chit-chat or *entregent*

* Theſe three laſt ſtanzas are the late Earl of Cheſterfield's.

with them neither can, nor ought to be very ſolid; but, you ſhould take care to turn and dreſs up your trifles prettily, and make them, every now and then, convey indirectly ſome little piece of flattery. A fan, a ribband, or a head-dreſs, are great materials for gallant diſſertations, to one who has got *le ton léger et aimable de la bonne compagnie*. At all events, a man had better talk too much to women, than too little; they take ſilence for dullneſs, unleſs where they think the paſſion they have inſpired occaſions it; and, in that caſe, they adopt the notion, that,

> Silence in love betrays more wit,
> Than words, though ne'er ſo witty;
> The beggar that is dumb, we know
> Deſerves a double pity.

A propos of this ſubject; what progreſs do you make in that language, in which Charles the Vth ſaid, that he would chooſe to ſpeak to his miſtreſs? Have you got all the tender diminutives, in *etta*, *ina*, and *ettina*; which, I preſume, he alluded to? You already poſſeſs, and, I hope, take care not to forget, that language which he reſerved for his horſe. You are abſolutely maſter, too, of that language in which he ſaid he would converſe with men; French. But, in every language, pray attend carefully to the choice of your words, and to the turn of your expreſſion. Indeed, it is a point of very great conſequence. To be heard with ſucceſs, you muſt be heard with pleaſure: words are

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the dreſs of thoughts, which ſhould no more be preſented in rags, tatters, and dirt, than your perſon ſhould. By the way; do you mind your perſon and your dreſs ſufficiently? do you take great care of your teeth? Pray have them put in order by the beſt operator at Rome. Are you be-laced, be-powdered, and be-feathered, as other young fellows are, and ſhould be? At your age, *il faut du brillant, et même un peu de fracas, mais point de médiocre, il faut un air vif, aiſé et noble. Avec les hommes, un maintien reſpectueux et en même tems reſpectable; avec les femmes, un caquet léger, enjoué, et badin, mais toujoirs fort poli.*

To give you an opportunity of exerting your talents, I ſend you, here encloſed, a letter of recommendation from Monſieur Villetes to Madame de Simonetti at Milan, a woman of the firſt faſhion and conſideration there; and I ſhall, in my next, ſend you another from the ſame perſon to Madame Clerici, at the ſame place. As theſe two ladies' houſes are the reſort of all the people of faſhion at Milan, thoſe two recommendations will introduce you to them all. Let me know, in due time, if you have received theſe two letters, that I may have them renewed, in caſe of accidents.

Adieu, my dear friend! Study hard, divert yourſelf heartily; diſtinguiſh carefully between the pleaſures of a man of faſhion, and the vices of a ſcoundrel: purſue the former, and abhor the latter, like a man of ſenſe.

LETTER CCXVI.

London, Feb. 5th, O. S. 1750.

MY DEAR FRIEND,

VERY few people are good œconomiſts of their fortune, and ſtill fewer of their time; and yet, of the two, the latter is the moſt precious. I heartily wiſh you to be a good œconomiſt of both; and you are now of an age to begin to think ſeriouſly of theſe two important articles. Young people are apt to think they have ſo much time before them, that they may ſquander what they pleaſe of it, and yet have enough left; as very great fortunes have frequently ſeduced people to a ruinous profuſion. Fatal miſtakes, always repented of, but always too late! Old Mr. Lowndes, the famous Secretary of the Treaſury in the reigns of King William, Queen Anne, and King George the Firſt, uſed to ſay, *take care of the pence, and the pounds will take care of themſelves.* To this maxim, which he not only preached, but practiſed, his two grandſons, at this time, owe the very conſiderable fortunes that he left them.

This holds equally true as to time; and I moſt earneſtly recommend to you the care of thoſe minutes and quarters of hours, in the courſe of the day, which people think too ſhort to deſerve their attention; and yet, if ſummed up at the end of the year,

year, would amount to a very conſiderable portion of time. For example: you are to be at ſuch a place at twelve, by appointment; you go out at eleven, to make two or three viſits firſt; thoſe perſons are not at home: inſtead of ſauntering away that intermediate time at a coffee-houſe, and poſſibly alone, return home, write a letter, before-hand, for the enſuing poſt, or take up a good book, I do not mean Deſcartes, Mallebranche, Locke, or Newton, by way of dipping; but ſome book of rational amuſement; and detached pieces, as Horace, Boileau, Waller, La Bruyere, *&c.* This will be ſo much time ſaved, and by no means ill-employed. Many people loſe a great deal of time by reading; for, they read frivolous and idle books, ſuch as the abſurd romances of the two laſt centuries, where characters, that never exiſted, are inſipidly diſplayed, and ſentiments, that were never felt, pompouſly deſcribed: the oriental ravings and extravagancies of the Arabian Nights, and Mogul Tales; or the new flimſy *brochures* that now ſwarm in France, of Fairy Tales, *Réflexions ſur le Cœur et l'Eſprit*, *Metaphyſique de l'Amour*, *Analyſe des beaux Sentiments*; and ſuch ſort of idle frivolous ſtuff, that nouriſhes and improves the mind juſt as much as whipped cream would the body. Stick to the beſt eſtabliſhed books in every language; the celebrated Poets, Hiſtorians, Orators, or Philoſophers. By theſe means (to uſe a city metaphor) you will make fifty *per cent.* of that time, of which others do not make above three or four, or probably nothing at all.

Many people loſe a great deal of their time by lazineſs; they loll and yawn in a great chair, tell themſelves that they have not time to begin any thing then, and that it will do as well another time. This is a moſt unfortunate diſpoſition, and the greateſt obſtruction to both knowledge and buſineſs. At your age, you have no right nor claim to lazineſs; I have, if I pleaſe, being *emeritus*. You are but juſt liſted in the world, and muſt be active, diligent, indefatigable. If ever you propoſe commanding with dignity, you muſt ſerve up to it with diligence. Never put off till to-morrow what you can do to-day.

Diſpatch is the ſoul of buſineſs; and nothing contributes more to diſpatch than method. Lay down a method for every thing, and ſtick to it inviolably, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accompts, and keep them together in their proper order; by which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep, docket and tie them up in their reſpective claſſes, ſo that you may inſtantly have recourſe to any one. Lay down a method alſo for your reading, for which you allot a certain ſhare of your mornings; let it be in a conſiſtent and conſecutive courſe, and not in that deſultory and immethodical manner, in which many people read ſcraps of different authors, upon different ſubjects. Keep a uſeful and ſhort common-place book of what you read, to help your memory only,

only, and not for pedantic quotations. Never read Hiſtory without having maps, and a chronological book, or tables, lying by you, and conſtantly recurred to; without which Hiſtory is only a confuſed heap of facts. One method more I recommend to you, by which I have found great benefit, even in the moſt diſſipated part of my life; this is, to riſe early, and at the ſame hour, every morning, how late ſoever you may have ſat up the night before. This ſecures you an hour or two, at leaſt, of reading or reflection, before the common interruptions of the morning begin; and it will ſave your conſtitution, by forcing you to go to bed early, at leaſt one night in three.

You will ſay, it may be, as many young people would, that all this order and method is very troubleſome, only fit for dull people, and a diſagreeable reſtraint upon the noble ſpirit and fire of youth. I deny it; and aſſert, on the contrary, that it will procure you, both more time, and more taſte, for your pleaſures; and, ſo far from being troubleſome to you, that, after you have purſued it a month, it would be troubleſome to you to lay it aſide. Buſineſs whets the appetite, and gives a taſte to pleaſures, as exerciſe does to food; and buſineſs can never be done without method: it raiſes the ſpirits for pleaſures; and a *ſpectacle*, a ball, an aſſembly, will much more ſenſibly affect a man who has employed, than a man who has loſt, the preceding part of the day; nay, I will venture to ſay, that a fine lady will ſeem to have more charms to a man

of ſtudy or buſineſs, than to a ſaunterer. The ſame liſtneſſneſs runs through his whole conduct; and he is as inſipid in his pleaſures, as inefficient in every thing elſe.

I hope you earn your pleaſures, and conſequently taſte them; for, by the way, I know a great many men, who call themſelves men of pleaſure, but who, in truth, have none. They adopt other people's indiſcriminately, but without any taſte of their own. I have known them often inflict exceſſes upon themſelves, becauſe they have thought them genteel; though they ſate as awkwardly upon them as other people's cloaths would have done. Have no pleaſures but your own, and then you will ſhine in them. What are yours? Give me a ſhort hiſtory of them. *Tenez vous votre coin à table, et dans les bonnes compagnies? y brillez vous du coté de la politeſſe, de l'enjoüement, du badinage? Etes vous galant? Filez vous le parfait amour? Eſt il queſtion de fléchir par vois ſoins et par vos attentions les rigueurs de quelque fiére Princeſſe?* You may ſafely truſt me; for, though I am a ſevere cenſor of vice and folly, I am a friend and advocate for pleaſures, and will contribute all in my power to yours.

There is a certain dignity to be kept up in pleaſures, as well as in buſineſs. In love, a man may loſe his heart with dignity; but, if he loſes his noſe, he loſes his character into the bargain. At table, a man may with decency have a diſtinguiſhing palate; but indiſcriminate voraciouſneſs degrades him to a glutton. A man may play with decency; but if he

games

games he is diſgraced. Vivacity and wit make a man ſhine in company; but trite jokes and loud laughter reduce him to a buffoon. Every virtue, they ſay, has its kindred vice; every pleaſure, I am ſure, has its neighbouring diſgrace. Mark carefully, therefore, the line that ſeparates them, and rather ſtop a yard ſhort, than ſtep an inch beyond it.

I wiſh to God that you had as much pleaſure in following my advice, as I have in giving it you! and you may the more eaſily have it, as I give you none that is inconſiſtent with your pleaſure. In all that I ſay to you, it is your intereſt alone that I conſider: truſt to my experience; you know you may to my affection. Adieu.

I have received no letter yet from you or Mr. Harte.

LETTER CCXVII.

London, Feb. 8th, O. S. 1750.

MY DEAR FRIEND,

YOU have by this time, I hope and believe, made ſuch a progreſs in the Italian language, that you can read it with eaſe: I mean, the eaſy books in it; and indeed, in that, as well as in every other language, the eaſieſt books are generally the beſt; for, whatever author is obſcure and difficult in his own language,

guage, certainly does not think clearly. This is, in my opinion, the caſe of a celebrated Italian author; to whom the Italians, from the admiration they have of him, have given the epithet of *il divino*; I mean, *Dante*. Though I formerly knew Italian extremely well, I could never underſtand him; for which reaſon I had done with him, fully convinced that he was not worth the pains neceſſary to underſtand him.

The good Italian authors are, in my mind, but few: I mean, authors of invention; for there are, undoubtedly, very good Hiſtorians, and excellent Tranſlators. The two Poets worth your reading, and, I was going to ſay, the only two, are Taſſo and Arioſto. Taſſo's *Gieruſalemme Liberata* is altogether unqueſtionably a fine Poem, though it has ſome low, and many falſe thoughts in it; and Boileau very juſtly makes it the mark of a bad taſte, to compare *le Clinquant du Taſſe à l'Or de Virgile*. The image, with which he adorns the introduction of his Epic Poem, is low and diſguſting; it is that of a froward, ſick, puking child, who is deceived into a doſe of neceſſary phyſic by *du bon bon*. The verſes are theſe:

Coſi all' egro fanciul porgiamo aſperſi
Di ſoavi licor gli orli del vaſo:
Succhi amari ingannato intanto ei beve,
E dall' inganno ſuo vita riceve.

However, the Poem, with all its faults about it, may juſtly be called a fine one.

If

If fancy, imagination, invention, deſcription, *&c.* conſtitute a Poet, Arioſto is, unqueſtionably, a great one. His Orlando, it is true, is a medley of lies and truths, ſacred and profane, wars, loves, enchantments, giants, mad heroes, and adventurous damſels; but then he gives it you very fairly for what it is, and does not pretend to put it upon you for the true *Epopée*, or Epic Poem. He ſays,

Le Donne, i Cavalier, l'arme, gli amori
Le corteſie, l'audaci impreſe, io canto.

The connections of his ſtories are admirable, his reflections juſt, his ſneers and ironies incomparable, and his painting excellent. When Angelica, after having wandered over half the world alone with Orlando, pretends notwithſtanding,

———ch'el fior virginal coſì avea ſalvo,
Come ſelo portò dal matern' alvo.

The Author adds, very gravely,

Forſe era ver, ma non però credibile
A chi del ſenſo ſuo foſſe Signore.

Aſtolpho's being carried to the moon, by St. John, in order to look for Orlando's loſt wits, at the end of the 34th book, and the many loſt things that he finds there, is a moſt happy extravagancy, and contains, at the ſame time, a great deal of ſenſe. I would adviſe you to read this Poem with attention.

It

It is alſo the ſource of half the tales, novels, and plays, that have been written ſince.

The *Paſtor Fido* of Guarini is ſo celebrated, that you ſhould read it; but, in reading it, you will judge of the great propriety of the characters. A parcel of ſhepherds and ſhepherdeſſes, with the *true paſtoral ſimplicity*, talk metaphyſics, epigrams, *concetti*, and quibbles, by the hour, to each other.

The *Aminta del Taſſo* is much more what it is intended to be, a Paſtoral: the ſhepherds, indeed, have their *concetti*, and their antitheſes; but are not quite ſo ſublime and abſtracted as thoſe in *Paſtor Fido*. I think, that you will like it much the beſt of the two.

Petrarca is, in my mind, a ſing-ſong love-ſick Poet; much admired, however, by the Italians: but an Italian, who ſhould think no better of him than I do, would certainly ſay, that he deſerved his *Laura* better than his *Lauro*; and that wretched quibble would be reckoned an excellent piece of Italian wit.

The Italian Proſe-writers (of invention I mean), which I would recommend to your acquaintance, are *Machiavello*, and *Boccacio*; the former, for the eſtabliſhed reputation which he has acquired, of a conſummate Politician (whatever my own private ſentiments may be of either his politics or his morality); the latter, for his great invention, and for his natural and agreeable manner of telling his ſtories.

Guicciardini, Bentivoglio, Davila, *&c.* are excellent Hiſtorians, and deſerve being read with attention.

tion. The nature of Hiſtory checks, a little, the flights of Italian imaginations; which, in works of invention, are very high indeed. Tranſlations curb them ſtill more; and their tranſlations of the Claſſics are incomparable; particularly the firſt ten, tranſlated in the time of Leo the Xth, and inſcribed to him, under the title of the *Collana*. That original *Collana* has been lengthened ſince; and, if I miſtake not, conſiſts, now, of one hundred and ten volumes.

From what I have ſaid, you will eaſily gueſs, that I meant to put you upon your guard; and not to let your fancy be dazzled, and your taſte corrupted by the *concetti*, the quaintneſſes, and falſe thoughts, which are too much the characteriſtics of the Italian and Spaniſh authors. I think you are in no great danger, as your taſte has been formed upon the beſt antient models, the Greek and Latin authors of the beſt ages, who indulge themſelves in none of the puerilities I have hinted at. I think I may ſay, with truth, that true wit, ſound taſte, and good ſenſe, are now, as it were, engroſſed by France and England. Your old acquaintances the Germans, I fear, are a little below them; and your new acquaintances the Italians are a great deal too much above them. The former, I doubt, crawl a little; the latter, I am ſure, very often fly out of ſight.

I recommended to you, a good many years ago, and I believe you then read, *La maniere de bien penſer dans les ouvrages d'eſprit, par le Pere Bouhours*; and I think it is very well worth your reading again, now that

that you can judge of it better. I do not know any book that contributes more to form a true taſte; and you find there, into the bargain, the moſt celebrated paſſages both of the antients and the moderns, which refreſh your memory with what you have formerly read in them ſeparately. It is followed by a book much of the ſame ſize, by the ſame author, intitled *Suite des Penſées ingénieuſes.*

To do juſtice to the beſt Engliſh and French authors; they have not given into that falſe taſte; they allow no thoughts to be good, that are not juſt, and founded upon truth. The Age of Louis XIV. was very like the Auguſtan; Boileau, Moliere, la Fontaine, Racine, *&c.* eſtabliſhed the true, and expoſed the falſe taſte. The reign of King Charles II. (meritorious in no other reſpect) baniſhed falſe taſte out of England, and proſcribed Puns, Quibbles, Acroſtics, *&c.* Since that, falſe wit has renewed its attacks, and endeavoured to recover its loſt empire, both in England and France, but without ſucceſs; though, I muſt ſay, with more ſucceſs in France than in England, Addiſon, Pope, and Swift, having vigorouſly defended the rights of good ſenſe; which is more than can be ſaid of their cotemporary French authors, who have of late had a great tendency to *le faux brillant*, *le raſinement*, *et l'entortillement*. And Lord Roſcommon would be more in the right now, than he was then, in ſaying, that

The Engliſh bullion of one ſterling line,
Drawn to French wire, would through whole pages ſhine.

Loſe

Loſe no time, my dear child, I conjure you, in forming your taſte, your manners, your mind, your every thing: you have but two years time to do it in; for, whatever you are, to a certain degree, at twenty, you will be, more or leſs, all the reſt of your life. May it be a long and happy one! Adieu.

LETTER CCXVIII.

London, Feb. 22d, O. S. 1750.

My DEAR FRIEND,

IF the Italian of your letter to Lady Cheſterfield was all your own, I am very well ſatisfied with the progreſs which you have made in that language in ſo ſhort a time: according to that gradation, you will, in a very little time more, be maſter of it. Except at the French Embaſſador's, I believe you hear only Italian ſpoken; for, the Italians ſpeak very little French, and that little, generally very ill. The French are even with them, and generally ſpeak Italian as ill; for, I never knew a Frenchman in my life who could pronounce the Italian *ce*, *ci*, or *ge*, *gi*. Your deſire of pleaſing the Roman ladies will of courſe give you not only the deſire, but the means, of ſpeaking to them elegantly in their own language.

language. The Princeſs Borgheſe, I am told, ſpeaks French both ill and unwillingly; and therefore you ſhould make a merit to her of your application to her language. She is, by a kind of preſcription (a longer than ſhe would probably wiſh), at the head of the *beau monde* at Rome; and can, conſequently, eſtabliſh or deſtroy a young fellow's faſhionable character. If ſhe declares him *amabile e leggiadro*, others will think him ſo, or at leaſt thoſe who do not will not dare to ſay ſo. There are in every great town ſome ſuch women, whoſe rank, beauty, and fortune, have conſpired to place them at the head of the faſhion. They have generally been gallant, but within certain decent bounds. Their gallantries have taught, both them and their admirers, good-breeding; without which they could keep up no dignity, but would be vilified by thoſe very gallantries which put them in vogue. It is with theſe women, as with Miniſters and Favourites at Court; they decide upon faſhion and characters, as theſe do on fortunes and preferments. Pay particular court, therefore, wherever you are, to theſe female ſovereigns of the *beau monde*: their recommendation is a paſſport through all the realms of politeneſs. But then, remember that they require minute, officious attentions. You ſhould, if poſſible, gueſs at, and anticipate, all their little fancies and inclinations; make yourſelf familiarly and domeſtically uſeful to them, by offering yourſelf for all their little commiſſions, and aſſiſting in doing the honours of their houſes,

houſes, and entering with ſeeming unction into all their little grievances, buſtles, and views; for they are always buſy. If you are once *ben ficcato* at the Palazzo Borgheſe, you will ſoon be in faſhion at Rome; and being in faſhion will ſoon faſhion you; for, that is what you muſt now think of very ſeriouſly.

I am ſorry that there is no good dancing-maſter at Rome, to form your exterior air and carriage; which, I doubt, are not yet the genteeleſt in the world. But you may, and I hope you will, in the mean time, obſerve the air and carriage of thoſe who are reckoned to have the beſt, and form your own upon them. Eaſe, gracefulneſs, and dignity, compoſe the air and addreſs of a man of faſhion; which is as unlike the affected attitudes and motions of a *petit maître*, as it is to the awkward, negligent, clumſy, and ſlouching manner of a booby.

I am extremely pleaſed with the account Mr. Harte has given me of the allotment of your time at Rome. Thoſe five hours every morning, which you employ in ſerious ſtudies with Mr. Harte, are laid out with great intereſt, and will make you rich all the reſt of your life. I do not look upon the ſubſequent morning hours, which you paſs with your *Ciceroni*, to be ill-diſpoſed of: there is a kind of connexion between them; and your evening diverſions in good company are, in their way, as uſeful and neceſſary. This is the way for you to have both weight and luſtre in the world; and this

is the object which I always had in view in your education.

Adieu, my friend! go on and proſper.

Mr. Grevenkop has juſt received Mr. Harte's letter of the 19th, N. S.

LETTER CCXIX.

London, March the 8th, O. S. 1750.

YOUNG as you are, I hope you are in haſte to live; by living, I mean living with luſtre and honour to yourſelf, with utility to ſociety; doing what may deſerve to be written, or writing what may deſerve to be read: I ſhould wiſh both. Thoſe who conſider life in that light, will not idly laviſh one moment. The preſent moments are the only ones we are ſure of, and as ſuch the moſt valuable; but yours are doubly ſo, at your age; for, the credit, the dignity, the comfort, and the pleaſure, of all your future moments, depend upon the uſe you make of your preſent ones.

I am extremely ſatisfied with your preſent manner of employing your time; but, will you always employ it as well? I am far from meaning always in the ſame way; but I mean as well in proportion, in the variation of age and circumſtances. You now

ſtudy

ſtudy five hours every morning: I neither ſuppoſe that you will, nor deſire that you ſhould, do ſo for the reſt of your life. Both buſineſs and pleaſure will juſtly and equally break in upon thoſe hours. But then, will you always employ the leiſure they leave you, in uſeful ſtudies? If you have but an hour, will you improve that hour, inſtead of idling it away? While you have ſuch a friend and monitor with you as Mr. Harte, I am ſure you will. But, ſuppoſe that buſineſs and ſituations ſhould, in ſix or ſeven months, call Mr. Harte away from you; tell me truly, what may I expect and depend upon from you, when left to yourſelf? May I be ſure that you will employ ſome part of every day, in adding ſomething to that ſtock of knowledge which he will have left you? May I hope that you will allot one hour in the week to the care of your own affairs, to keep them in that order and method which every prudent man does? But, above all, may I be convinced that your pleaſures, whatever they may be, will be confined within the circle of good company, and people of faſhion? Thoſe pleaſures I recommend to you: I will promote them, I will pay for them; but I will neither pay for, nor ſuffer, the unbecoming, diſgraceful, and degrading pleaſures (they cannot be called pleaſures) of low and profligate company. I confeſs, the pleaſures of high life are not always ſtrictly philoſophical; and I believe a Stoic would blame my indulgence: but I am yet no Stoic, though turned of five-and-fifty; and I am apt to think that you

are rather leſs ſo, at eighteen. The pleaſures of the table, among people of the firſt faſhion, may indeed ſometimes, by accident, run into exceſſes; but they will never ſink into a continued courſe of gluttony and drunkenneſs. The gallantry of high life, though not ſtrictly juſtifiable, carries, at leaſt, no external marks of infamy about it. Neither the heart nor the conſtitution is corrupted by it; neither noſe nor character loſt by it; manners poſſibly improved. Play, in good company, is only play, and not gaming; not deep, and conſequently not dangerous nor diſhonourable. It is only the interacts of other amuſements.

This, I am ſure, is not talking to you like an old man, though it is talking to you like an old friend: theſe are not hard conditions to aſk of you. I am certain you have ſenſe enough to know how reaſonable they are on my part, how advantageous they are on yours; but, have you reſolution enough to perform them? Can you withſtand the examples, and the invitations, of the profligate, and their infamous miſſionaries? for, I have known many a young fellow ſeduced by a *mauvaiſe honte*, that made him aſhamed to refuſe. Theſe are reſolutions which you muſt form, and ſteadily execute for yourſelf, whenever you loſe the friendly care and aſſiſtance of your *Mentor*. In the mean time, make a greedy uſe of him; exhauſt him, if you can, of all his knowledge; and get the Prophet's mantle from him, before he is taken away himſelf.

You

You ſeem to like Rome; How do you go on there? Are you got into the inſide of that extraordinary government? Has your Abbate Foggini diſcovered many of thoſe myſteries to you? Have you made an acquaintance with ſome eminent Jeſuits? I know no people in the world more inſtructive. You would do very well to take one or two ſuch ſort of people home with you to dinner every day: it would be only a little *mineſtra* and *macaroni* the more; and a three or four hours converſation *de ſuite* produces a thouſand uſeful informations, which ſhort meetings and ſnatches at third places do not admit of; and many of thoſe gentlemen are by no means unwilling to dine *gratis*. Whenever you meet with a man eminent in any way, feed him, and feed upon him at the ſame time; it will not only improve you, but give you a reputation of knowledge, and of loving it in others.

I have been lately informed of an Italian book, which I believe may be of uſe to you, and which, I dare ſay, you may get at Rome, written by one Alberti, about fourſcore or a hundred years ago, a thick quarto. It is a claſſical deſcription of Italy; from whence, I am aſſured, that Mr. Addiſon, to ſave himſelf trouble, has taken moſt of his remarks and claſſical references. I am told, that it is an excellent book for a traveller in Italy.

What Italian books have you read, or are you reading? Arioſto, I hope, is one of them. Pray apply yourſelf diligently to Italian; it is ſo eaſy a language, that, ſpeaking it conſtantly, and reading

it often, muſt, in ſix months more, make you perfectly maſter of it: in which caſe you will never forget it; for, we only forget thoſe things of which we know but little.

But, above all things, to all that you learn, to all that you ſay, and to all that you do, remember to join *the Graces*. All is imperfect without them; with them, every thing is at leaſt tolerable. Nothing could hurt me more than to find you unattended by them. How cruelly ſhould I be ſhocked, if, at our firſt meeting, you ſhould preſent yourſelf to me without them! Invoke them, and ſacrifice to them every moment: they are always kind, where they are aſſiduouſly courted. For God's ſake, aim at perfection in every thing: *Nil actum reputans ſi quid ſupereſſet agendum*. Adieu. Yours, moſt tenderly.

LETTER CCXX.

London, March the 19th, O. S. 1750.

My dear Friend,

I ACKNOWLEDGE your laſt letter of the 24th February, N. S. In return for your earthquake, I can tell you that we have had here more than our ſhare of earthquakes; for, we had two very ſtrong ones in eight-and-twenty days. They really do too much

much honour to our cold climate: in your warm one, they are compenſated by favours from the ſun, which we do not enjoy.

I did not think that the preſent Pope was a ſort of man, to build ſeven modern little chapels at the expence of ſo reſpectable a piece of antiquity as the *Colliſeum*. However, let his Holineſs's taſte of *Virtù* be ever ſo bad, pray get ſomebody to preſent you to him, before you leave Rome; and, without heſitation, kiſs his ſlipper, or whatever elſe the *étiquette* of that Court requires. I would have you ſee all thoſe ceremonies, and I preſume that you are, by this time, ready enough at Italian to underſtand and anſwer *il Santo Padre* in that language. I hope, too, that you have acquired addreſs, and uſage enough of the world, to be preſented to any body, without embarraſſment or diſapprobation. If that is not yet quite perfect, as I cannot ſuppoſe that it is entirely, cuſtom will improve it daily, and habit at laſt complete it. I have for ſome time told you, that the great difficulties are pretty well conquered. You have acquired knowledge, which is the *Principium et Fons*; but, you have now a variety of leſſer things to attend to, which collectively make one great and important object. You eaſily gueſs that I mean, the Graces, the Air, Addreſs, Politeneſs, and, in ſhort, the whole *tournure* and *agrémens* of a Man of Faſhion: ſo many little things conſpire to form that *tournure*, that, though ſeparately they ſeem too inſignificant to mention, yet aggregately they are too material (for me, who think for you down to the

the very loweſt things) to omit. For inſtance; do you uſe yourſelf to carve, eat, and drink genteelly, and with eaſe? do you take care to walk, ſit, ſtand, and preſent yourſelf gracefully? are you ſufficiently upon your guard againſt awkward attitudes, and ill, liberal, ill-bred, and diſguſting habits; ſuch as ſcratching yourſelf, putting your fingers in your mouth, noſe, and ears? tricks always acquired at ſchools, often too much neglected afterwards; but, however, extremely ill-bred and nauſeous: for, I do not conceive that any man has a right to exhibit, in company, any one excrement, more than another. Do you dreſs well, and think a little of the *brillant* in your perſon? That too is neceſſary, becauſe it is *prévenant*. Do you aim at eaſy, engaging, but at the ſame time, civil or reſpectful, manners, according to the company you are in? Theſe, and a thouſand other things, which you will obſerve in people of faſhion, better than I can deſcribe them, are abſolutely neceſſary for every man; but ſtill more for you, than for almoſt any man living. The ſhowiſh, the ſhining, the engaging, parts of the character of a fine gentleman ſhould (conſidering your deſtination) be the principal objects of your preſent attention.

When you return here, I am apt to think that you will find ſomething better to do, than to run to Mr. Oſborne's at Gray's Inn, to pick up ſcarce books. Buy good books, and read them: the beſt books are the commoneſt, and the laſt editions are always the beſt, if the editors are not blockheads;

for,

for, they may profit of the former. But, take care not to underſtand editions and title-pages too well. It always ſmells of pedantry, and not always of learning. What curious books I have (they are indeed but few) ſhall be at your ſervice. I have ſome of the Old Collana, and the Machiavel of 1550. Beware of the *Bibliomanie*.

In the midſt of either your ſtudies, or your pleaſures, pray never loſe view of the object of your deſtination: I mean, the political affairs of Europe. Follow them politically, chronologically, and geographically, through the news-papers, and trace up the facts which you meet with there, to their ſources; as for example: conſult the Treaties of *Neuſtadt* and *Abo*, with regard to the diſputes which you read of every day in the public papers, between Ruſſia and Sweden. For the affairs of Italy, which are reported to be the objects of preſent negotiations, recur to the quadruple alliance of the year 1718, and follow them down through their ſeveral variations to the Treaty of Aix-la-Chapelle, 1748; in which (by the bye) you will find the very different tenures by which the Infant Don Philip, your nameſake, holds Parma and Placentia. Conſult, alſo, the Emperor Charles the Sixth's Act of Ceſſion of the kingdoms of Naples and Sicily, in 1736. The ſucceſſion to the kingdoms of Naples and Sicily being a point, which, upon the death of the preſent King of Spain, is likely to occaſion ſome diſputes, do not loſe the thread of theſe matters, which is carried on with great

great eaſe, but, if once broken, is reſumed with difficulty.

Pray tell Mr. Harte, that I have ſent his packet to Baron Firmian, by Count Einſiedlen, who is gone from hence this day to Germany, and paſſes through Vienna in his way to Italy, where he is in hopes of croſſing upon you ſomewhere or other. Adieu, my friend!—Χαριτες, Χαριτες.

END OF THE SECOND VOLUME.

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